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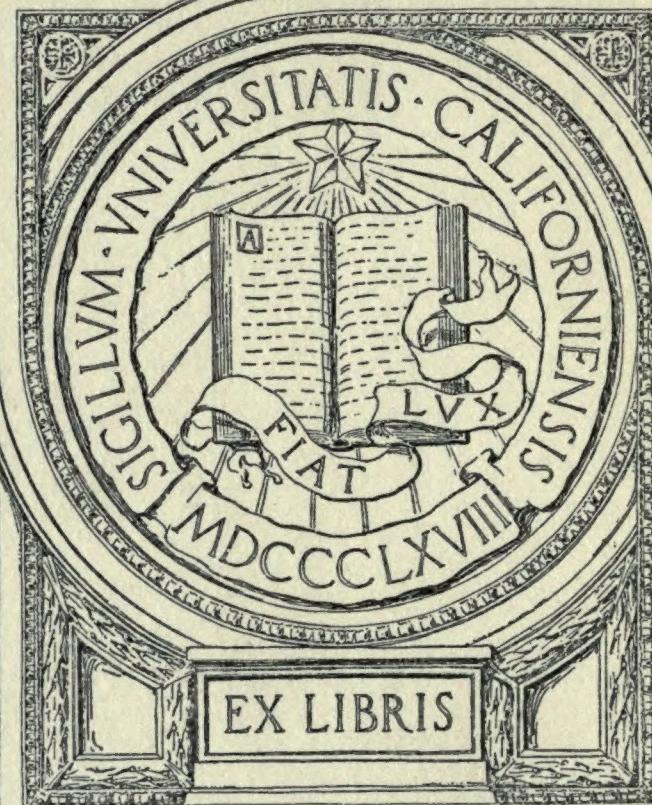


PLATO
APOLOGY AND CRITO

KITCHEL

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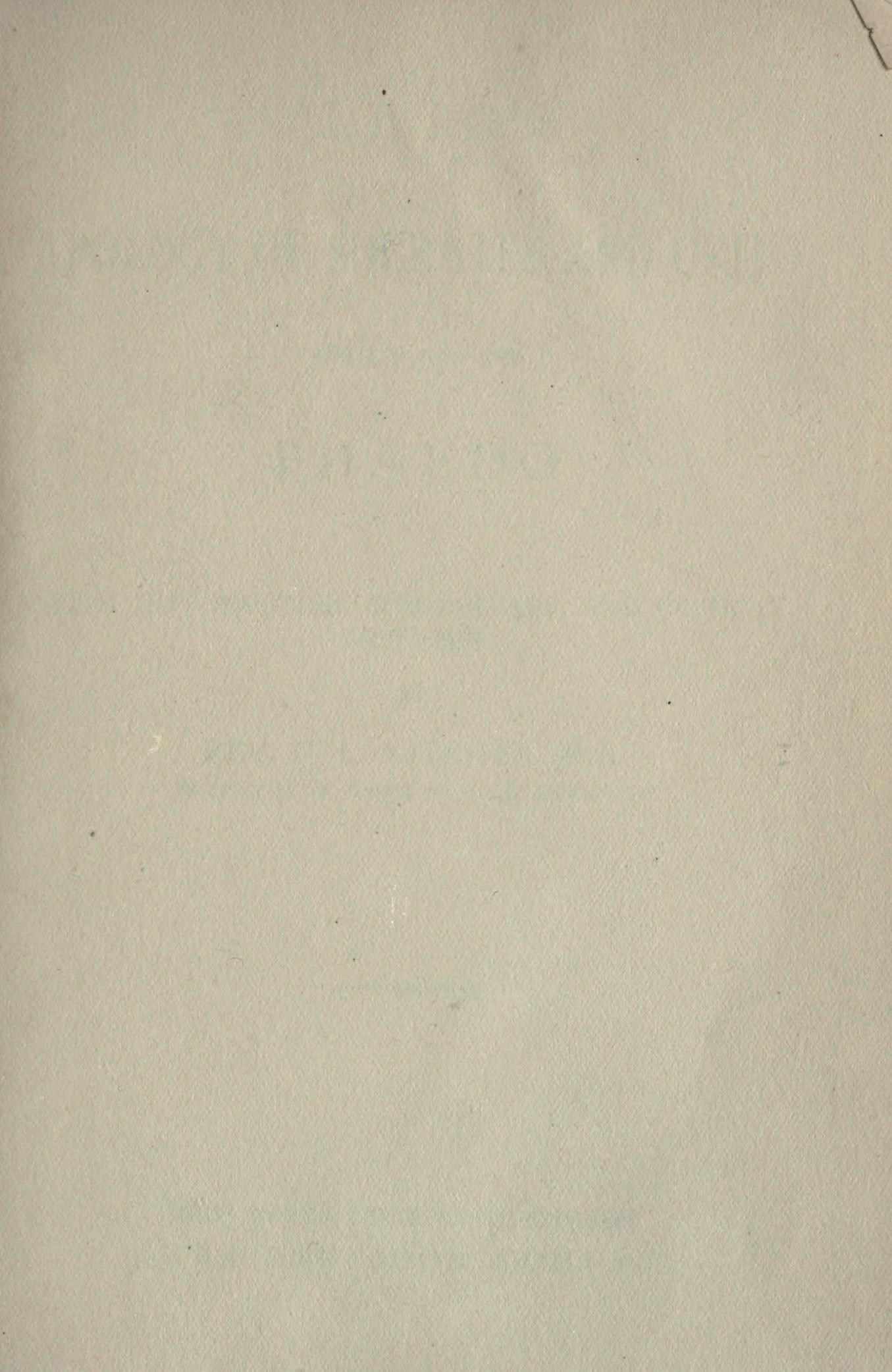
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PLATO'S

APOLOGY OF SOCRATES AND CRITO

AND A PART OF THE

PHAEDO

WITH INTRODUCTION, COMMENTARY, AND CRITICAL
APPENDIX

BY

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KITCHEL'S PLATO.

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PREFACE

IN the following work the object everywhere kept in view has been to present the person of Socrates so clearly that the student may not fail to see what manner of man he was and why his influence was so decided upon his own time and upon succeeding ages.

To this end a part of the narrative portion of the *Phaedo* has been added to the *Apology* and *Crito* (so often given together without that addition) in order that the story may not lack its climax and catastrophe. The account of how nobly Socrates bore himself in his trial and under temptation to escape from prison needs to be supplemented by the picture of the serenity and courage with which he drank the fatal hemlock, that so the fair capital may be placed upon the stately column and the moral scope and splendor of the man be fully exhibited. The wrong which is done to the *Phaedo* in so mutilating it is more than atoned for by what is thus added to our view of the character of Socrates.

In the Dialogues contained in this volume the moral qualities of Socrates appear in their highest manifestation, as also some hint is given of his intellectual method; but the man is exhibited here at the great crisis of his experience, and but for a short time, so that we see only vaguely what the main work of his life was and still less clearly what was the intellectual process by virtue of which he made an epoch in philosophy. In the Introduction the attempt is made to state briefly what his life was devoted to doing, and what it was in his conversation which was intellectually so important and influential.

The outline of the argument prefixed to the notes on each chapter is intended chiefly as a suggestion that it is of the first importance that the student be led to search out and express clearly for himself the play and progress of the thought as it develops.

The dramatic form which Plato has given to his report of these conversations has been indicated by notes at the proper points. The form is very likely more regular and artistic than that actually employed by Socrates, but it has preserved for us the vital fact that skillful conversation was the method by which the great master brought himself to bear both intellectually and morally upon his followers. It has seemed worth while also in this way to emphasize the exquisite literary form in which the poet-philosopher has preserved to us these discourses.

The text is based upon that of Wohlrb in his revision of Hermann, as given in the Teubner text edition, of which the first volume is dated 1886; but the punctuation has been changed, especially in the removing of many commas before relatives and interrogative and declarative particles, and in a different use of quotation marks. Where the text has been otherwise altered, attention has been called to the fact in the Appendix.

The commentary has drawn freely from many sources, but is most largely indebted to Cron, while the general estimate of Socrates has been influenced more by Zeller than by any other authority.

The editor cannot sufficiently express his obligation to the friends and associates who have encouraged and generously aided him in this work. He especially desires to acknowledge the very valuable corrections and suggestions which Prof. M. W. Humphreys has kindly allowed him to make use of.

NEW HAVEN, 1898.

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INTRODUCTION

PLATO

1. Life of Plato. — Plato, the son of Aristo and Perictione, was born in Athens, probably in May, 427 B.C.¹ He was of noble descent, Codrus, the last king of Athens, being claimed as an ancestor on his father's side, while his mother was of the family of Solon. About the age of twenty he became a disciple of Socrates. Before that time he is said to have devoted himself to athletics and poetry, and to have composed a complete dramatic tetralogy, which he was intending to bring out but committed to the flames when he met with Socrates and had his attention diverted to the field of philosophy. Plato took no active part in public affairs. If he had any such ambition circumstances were not favorable. His voice was thin, the name of his relative Critias, one of the Thirty Tyrants, was abhorred, and the condemnation of Socrates by the ruling democracy had filled him with grief and indignation. He determined, therefore, to devote his life to thought and teaching. After the tragic death of his master in 399 B.C., Plato, for the time embittered against Athens, went

¹ Diogenes Laertius (in the third century of our era), III. 2, cites Apollodorus (who died 129 B.C.) as saying that Plato was born Ol. 88, on the 7th of Thargelion = 427, May 29th (in that year, it is computed). This coincides with what Diogenes Laertius also tells us, III. 6, that Hermodorus, a pupil of Plato, says that Plato was twenty-eight years old when, after the death of

Socrates in 399, he went to Megara. In Diog. Laert. III. 2, Hermippus (200 B.C.) is cited as saying that Plato died in Ol. 108, i = 348-347, eighty-one years of age. See Steinhart's *Platos Leben* (being Vol. 9 of *Platons Sämmtliche Werke übersetzt von H. Müller*), pp. 32-65 and 234-238, and Zeller's *Plato and the Older Academy* (Eng. Trans. of 1876), chap. I., note 2.

to Megara, and thence to Egypt, perhaps by way of Cyrene. Later, probably after a sojourn in Athens, we find him in Italy and in Sicily,¹ where he incurred the displeasure of the elder Dionysius, by whose direction it is said Plato was sold as a slave in Aegina. Ransomed by a friend, he returned to Athens about 387 B.C., and began to teach philosophy in the Academy, a gymnasium in the northern suburb of the city. Twenty years later, in 368 B.C., at the instance of Dion, his friend and the brother-in-law of the elder Dionysius, Plato visited Sicily a second time, hoping to win over the younger Dionysius to philosophy and his political beliefs, in which, however, he was disappointed. In 361 B.C. Plato made a third unavailing journey to Syracuse in the interest of Dion, whom Dionysius had banished and deprived of his property. After this he devoted himself exclusively to philosophy and teaching until he died, in 347 B.C., in his eighty-first year. Among his pupils were Aristotle and Phocion.

2. Writings.—All the writings of Plato known to antiquity, thirty-six in number, if the Epistles are reckoned as one, have been preserved to us. In them we see how profoundly he had been influenced by his master. All of his compositions except the Epistles are in dialogue form, as Socrates taught, and in all of the Dialogues except the *Laws* Socrates leads the conversation. Plato's object at first was to reproduce the personality and continue the method of his great master. While we cannot know positively, the opinion seems to prevail that he composed none of his Dialogues while Socrates was still living. The *Apology*, it is generally agreed, must have been written immediately after the trial,—the *Crito* after a longer interval. The *Phaedo* is referred to a later period, when the ideas peculiar to Plato had become developed.

¹ The seventh of Plato's Epistles, in which the journeys to Syracuse are recounted, though probably not genuine, was doubtless written by one who had

learned the facts, perhaps from Speusippus, the nephew of Plato, who accompanied him on his third journey to Sicily. See Steinhart's *Platos Leben*, p. 12.

3. Literary Form. — The form of Plato's works is dramatic. They are not only dialogues (some direct, in the very words of the speakers, like the *Crito*, others narrated, like the *Phaedo*),¹ but they are, many of them, constructed throughout on the lines of tragedy which Aristotle prescribes.² After a prologue introducing the characters and the beginning of the action, which is a discussion (not a mythic plot as in tragedy), we have several members or parts of the dialogue, corresponding to the *επεισόδια* in a Greek play, in which a complication (*δέσις*) and unravelling (*λύσις*) are developed. These members are sometimes separated, and often enlivened, by traces of something like the dramatic chorus, the whole ending with a distinct epilogue.³ This dramatic quality is the natural result of Socrates' dialectic method, with which Plato had been greatly impressed, of the dramatic spirit with which, owing to the plays of the great dramatists, the Athenian people at this time were saturated, and of the poetic and literary endowment of Plato himself. The problem Plato had to solve was to unite the dramatic with the argumentative in the development of his theses, giving rise thus to what may be called the dialectic or argumentative drama.

Aristophanes of Byzantium (200 B.C.), the grammarian and critic of Alexandria, because of the dramatic form of the Dialogues, arranged some of them in trilogies, as if they were really tragedies. Later, in the first century of our era, Thrasyllus, the traveling companion of Augustus and the tutor of Tiberius, divided all the Dialogues into tetralogies, grouping together about the closing scenes of Socrates' life the *Euthyphro*, *Apology*, *Crito*, and *Phaedo*.⁴

4. Contents. — In the *Apology* and the *Crito*, written soon after Socrates died, while Plato was still under the more immediate

¹ See R. Hirzel's *Der Dialog*, pp. 174-271. | in *Abhandlungen der bayerischen Akademie*, 1837.

² *Poetics*, VI. and XVIII.

³ See Thiersch's *Ueber die dramatische Natur der Platonischen Dialoge*

⁴ Diog. Laert. III. 56-62, and Grote's *Plato*, chap. IV.

influence of his master, we have given to us with substantial accuracy the person of Socrates, his method, and his teaching ; even in the dramatic portions of the *Phaedo*, although this Dialogue was written later, the spirit and character of Socrates are still portrayed vividly. This is what we should naturally expect, especially in the *Apology*. Immediately after Socrates' death loyalty to his memory would have forbidden Plato to offer anything but a correct representation of him to the many surviving admirers and pupils.¹ This presumption is sustained by the *Memorabilia* of Xenophon, in which we have substantially the same Socrates as in the earlier dialogues of Plato.² The difference between the two representations arises from the fact that Xenophon, being a practical man and no philosopher, did not appreciate or report the more ideal and philosophic sides of his master, as Plato did. Just so in the synoptic gospels we have pretty exact and literal reports of the deeds and words of Jesus, while their profounder significance is only indicated. In the gospel of John, however, while we have essentially the same Jesus both in person and in teaching as in *Matthew*, *Mark*, and *Luke*, the spirit and the significance of the Master's life and doctrine are developed much more profoundly. To arrive, through Plato and Xenophon, at what Socrates really was, we have no better criterion than Schleiermacher's two questions : What *may* Socrates have been in addition to what Xenophon reports without gainsaying the character and maxims which Xenophon distinctly assigns him ? and, What *must* Socrates have been to call for and to justify such a description of him as is given in the Dialogues of Plato ?³

As the years went on after the death of Socrates, although Plato's experience widened and his ideas developed, nevertheless he retained the intellectual method and the conversational form

¹ See Grote's *Plato*, chap. VII., and Grote's *History of Greece*, chap. LXVIII.

² See Zeller's *Socrates and the Socractic Schools* (Eng. Trans. of 1885), p. 182 ff.

³ See Schleiermacher's *Werke*, III. 2, 293, and Zeller's *Socrates and the Socractic Schools*, p. 100.

which his master had used, and so, perhaps, justified to his own mind his representing Socrates as the chief speaker in nearly all that he wrote.

We are led thus to inquire as to the person, work, and results of the work of Socrates.

SOCRATES

HIS PERSON AND TRAITS

5. Life of Socrates.—Socrates, son of a sculptor Sophroniscus and a midwife Phaenarete, was born at Athens not later than 469 B.C.,—perhaps a year or two earlier.¹ The son followed for a while the occupation of his father, and Pausanias says that in his time, the second century of our era, a group of the Graces, supposed to be the work of Socrates, was still to be seen at the entrance to the Acropolis.. His wife Xanthippe,² whom he probably did not marry until he was about fifty years old,³ was of a violent temper, which has become proverbial. By her he had three sons.⁴ The incidents in his life as known to us were few. He served as a hoplite at Potidaea, 432 B.C., and, in the Peloponnesian war, at Delium, 424 B.C., and Amphipolis, 422 B.C.⁵ In 406 B.C. he was a member of the Senate.⁶ Early in 399 B.C., he

¹ The year of Socrates' death is ascertained from Diog. Laert. II. 44, who cites Apollodorus as saying that he died Ol. 95, I = 399. The time of the trial was, probably, at the end of the month Anthesterion (February, nearly), or the beginning of Elaphebolion (March, nearly), rather than in the second half of the month Thargelion (May, nearly), as some compute. The Delian festival seems to have been held at the end of winter. See C. Robert in *Herмес*, XXI. pp. 161 ff. Socrates was executed thirty days later (Xen. *Mem.* IV. 8, 2). At

that time he was seventy years old (*Apol.* 17 D, and *Crito*, 52 E), so that he was born not later than 469 B.C., or, if πλείω ἐβδομήκοντα be read in *Apol.* 17 D, we should have to go back a year or two earlier. See Zeller's *Socrates and the Socratic Schools*, chap. III. note 1, and H. Diels in *Rhein. Mus.* XXXI. (1876), pp. 1-54.

² *Phaedo*, 60 A.

³ Zeller's *Socrates and the Socratic Schools*, p. 62, note 3.

⁴ *Apol.* 34 D.

⁵ *Apol.* 28 E.

⁶ *Apol.* 32 B.

was condemned to death by a jury of his fellow-citizens, and a month later drank the poison hemlock and died.¹

6. Personal Appearance. — His personal appearance was not pleasing. In Xenophon's *Symposium*,² facetiously contending with the beautiful youth Critobulus as to personal charms, Socrates admits that his eyes project like a crab's, his nostrils are upturned like an ape's, and his lips are thick, but he claims that there is a practical advantage in each of these features. In the *Theaetetus*³ his snub nose and prominent eyes are again referred to; while in Plato's *Symposium*⁴ Alcibiades is made to say that Socrates has a face like Marsyas the satyr, and again that he resembles the ugly carved figures of Silenus.

7. Early Training. — Like other Athenian youth, Socrates was early instructed in literature (*μουσική*) and gymnastics,⁵ but his eager and active mind went on continually to make acquisitions from all sources.

It was a liberal education to live in the Athens of his day. He was born when the Confederacy of Delos was not yet a decade old, and his growth was coincident with the growth of the Athenian empire. Simonides did not die till after Socrates was born, while Pindar was living till he was nearly thirty. Of the great tragic poets, Aeschylus produced his Orestean trilogy when Socrates was about twelve; Sophocles and Euripides were his contemporaries. He listened all his life to the competitions of these and many other great dramatists in the Dionysiac contests, and doubtless heard himself caricatured in the *Clouds*, the comedy of Aristophanes. The age of Pericles (460–430) falls into the very middle of his life. He must have watched the building of the long walls from Athens to the Piraeus; he may have practiced his art in the workshop of Phidias; he saw the Parthenon arise under the direction of Ictinus. Herodotus and Thucydides produced their immortal histories in his manhood and old age. He had intercourse with

¹ *Phaedo*, 117 and 118.

² Chap. V.

³ 143 E.

⁵ *Crito*, 50 D.

⁴ 215 A.

the great sophists Protagoras, Gorgias, and others, with whom it would appear he often tried conclusions. It was in constant contact with such prominent and gifted men that Socrates developed.

8. Mental Characteristics. — But his mind was too vigorous and independent to be entirely shaped by its surroundings. It remained always unique. One trait of it was its great activity. Knowledge was the fundamental thing with Socrates, because in his view the virtues were essentially forms of knowledge, and for more knowledge he was continually seeking; the quest for it he unites with his great mission of testing men in obedience to the oracle of the god.¹

Another trait of his mind was concentration. This is illustrated by the story Alcibiades tells of him in the *Symposium*.² On the expedition to Potidaea, one morning he fell to thinking about some problem he could not solve, and he would not give up, but stood fixed in thought all that day and the following night until the sun rose next morning, when he went his way.

One other mental characteristic was practical common sense. However exalted his conclusions at last may be, they all start from the most simple and commonplace beginnings. His discourses at first sight appeared ridiculous or rude, treating, as they often did, of "beasts of burden, smiths, tailors, and tanners—always repeating the same thing in the same words."³ But this habit was practically most valuable. It was the basis of that logical induction which Socrates was the first to employ, by virtue of which he must be regarded as the originator of the scientific method. This same common sense lies also at the root of the humor and the irony which abounded in his conversation and made it so effective.

9. Moral Traits. — But though his body and mind were not conventionally elegant they were robust and healthy, and his moral nature had perfect control of them. His powers of endurance were wonderful. In military service he withstood fatigue

¹ *Apol.* 22 B.

² 220.

³ *Symposium*, 221.

and hardships, was indifferent to heat and cold, and went barefoot in all seasons, even in the winter campaign in Thrace.¹

He practiced temperance and self-denial to an extraordinary degree. "To want nothing," he said, "is divine." His clothing was homely, and the same in winter as in summer.¹ His diet was simple, yet he was no ascetic; at a banquet with friends, he was the life of the feast, and could drink more wine without intoxication than any of his companions.² In like manner, though genial and attached to his friends, he was superior to the temptations of lust in what would seem at that time to have been its most insidious form, as is shown by his ignoring the solicitations of Alcibiades.³

His physical courage was remarkable. When Alcibiades was wounded in the fight at Potidaea, Socrates would not leave him, but rescued him and his arms, and deserved the prize of valor offered by the generals, but insisted it should be given to Alcibiades. At Delium, in the flight of the army, he walked off as coolly as though in the streets of Athens, and by his presence of mind and intrepidity saved himself and his companion.⁴

But his moral courage was quite as marked as his physical. The ridicule and obloquy of his fellow-citizens did not make him flinch, even when they culminated in threats and indictment. After the battle of Arginusae (406 B.C.) he refused to accede to the proposal that the fate of the eight surviving generals should be decided by a single vote of the ecclesia, although orators and populace cried out against him, and threatened him with imprisonment. Neither would he obey the command of the Thirty Tyrants, in their reign of terror, to go and bring their victim Leon from Salamis, though he refused at the peril of his life.⁵

But nowhere is this moral intrepidity shown more clearly than in his *Apology*, where he will not sacrifice his sincerity,⁶ nor depart

¹ *Symposium*, 220 B.

⁴ *Symposium*, 220 E and 221.

² *Symposium*, 214 A.

⁵ *Apol.* 32.

³ *Symposium*, 219 C, D.

⁶ *Apol.* 17 A and 40 A.

one step from the path of duty,¹ nor do an ignoble deed to please his judges,² although by yielding even a little probably he could have saved his life.

10. Religious Belief. — In his religious convictions, Socrates was partly the child of the age in which he lived and partly superior to it. He acknowledged and worshiped the gods in which the city believed.³ He offered prayer to the sun,⁴ the greater part of his life was spent in obedience, as he claimed,⁵ to the order of Apollo in the oracular response given to Chaerephon at Delphi; and in the very moment of death he bids his friends sacrifice a cock to Aesculapius⁶ in token that at length all is well with him. He believed in supernatural intervention as did most Athenians of his time. Prominent among such interventions which he himself experienced was his *Δαιμόνιον*.⁷ Socrates ascribed to a divine source that voice which from childhood came to him, frequently preventing him from doing what he was about to do, but never urging him on.⁸ This was not the voice, as we term it, of conscience. That voice, also, Socrates heard and obeyed, and it often prevented him from certain courses of action, as, for instance, from consenting to the illegal trial of the generals of the battle of Arginusae, or from going to bring Leon from Salamis,⁹ or from escaping from prison at the instigation of Crito.¹⁰ But this voice of conscience he did not call *θεῖόν τι καὶ δαιμόνιον*. The monitions of the divine voice, unlike conscience, referred only to future actions, and did not approve or condemn the past; they regarded exclusively the consequences of actions and not their moral quality;¹¹ and they were given only in cases where his unaided natural judgment seemed unable to decide. It was because, under doubtful circumstances, he could

¹ *Apol.* 29 D.

² *Apol.* 34 C.

³ *Apol.* 35 D.

⁴ *Symposium*, 220 D.

⁵ *Apol.* 23 B.

⁶ *Phaedo*, 118.

⁷ See Riddell's *Apology of Plato*, Appendix A.

⁸ *Apol.* 31 C, D.

⁹ *Apol.* 32.

¹⁰ *Crito*, 46 B.

¹¹ *Apol.* 40 B, C.

not himself see what course to pursue that a clear intimation coming to him, as if a voice spoke in the ear of his spirit, seemed to be supernatural. From the human side we should call it "an unanalyzed process of reasoning." His natural instinct, quickened by apprehension, intuitively reached the adverse conclusion. The part of the process which he could not analyze he regarded as supernatural. It is no objection to this explanation that the divine influence came to Socrates while he was yet a child.¹ The intuitions and apprehensions of childhood are often more acute than those of maturity. And the voice would not urge to any action,¹ for the subtle intuitions favorable to any action do not resist the will, but quietly coincide with it, and so make no sign.

But Socrates, although involved in the polytheism of his times, under the influence doubtless of the nature-philosophers who had preceded him, as well as by the process of his own reflection, had arrived at the conception of One Supreme God, of whom the many deities were instruments. Contemplating the external world, he distinguishes the creator and ruler of it from the other gods,² and considers that He is related to the universe as the soul of man is to his body, everywhere pervading, controlling, and caring for it. Do not imagine, he says,³ that your soul can think about things here and things in Egypt and in Sicily, but that the thought of God is not capable of caring for all things at the same time. To such a supreme and all-wise God it is that Socrates refers more than once in his *Apology*. To Him he yields immediate and implicit obedience.⁴ His guidance he will accept wherever it may lead, even unto death.⁵

THE WORK OF SOCRATES

11. His Work as a Reformer and Philosopher.—The work of Socrates was that of a reformer, and as such he is to be regarded.

¹ *Apol.* 31 D.

² *Xen. Mem.* IV. 3, 13.

³ *Xen. Mem.* I. 4, 17.

⁴ *Apol.* 30 A.

⁵ *Apol.* 19 A, 35 D, 42 A, and *Crito*,

54 E.

He was not primarily a philosopher in the modern sense. He did not seek to arrive at truth for its own sake alone, nor to draw up a philosophical system. His aim was mainly practical. There were great evils existing in men and society about him. To those evils he was particularly sensitive, owing to the peculiar quality of his intellectual and moral nature. For those evils he was persuaded that he had the only and sufficient remedy.¹ The application of that remedy in order to overcome those evils was the work of his life. His great aim was to make men care, not so much for their bodies, or money, or office, as for righteousness, and virtue, and the things of the soul.²

But though he was not a philosopher primarily, in the means which he used he was one. His method of reforming men was by an intellectual process with and upon them which he termed philosophizing.³ He spent his time among his fellow-citizens, in the constant and public quest of truth, with them and for their good. He was convinced that so only could he do his part in counteracting the evils in men and society about him.

• **12. Moral Condition of Athens.** — The evils which Socrates found prevalent among the Athenians were deep seated. In the *Apology* they appear most prominently in the form of self-conceit. Men, everywhere in the city, thought they knew the greatest things, when really they knew nothing.⁴ This apparently harmless foible Socrates recognized as a symptom of a fatal malady, namely, the exaltation of the individual above truth and above right. He saw that a general skepticism, like a dry rot, was laying hold of society. There was no real knowledge or virtue, men claimed; whatever each man chose to believe or do was right. The ancient gods were being dethroned, and practical atheism was spreading. The old standards of morality were vanishing, and a capricious selfishness ruled in their stead. As a result, injustice, cruelty, and distrust prevailed in both private and public life.

¹ *Apol.* 30 E.

² *Apol.* 30 A, B, and 36 C.

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³ *Apol.* 28 E and 29 D.

⁴ *Apol.* 21 and 22.

Alcibiades and Critias may be taken as typical men of the times, the former the brilliant but unprincipled demagogue, the latter the most arbitrary and cruel of the oligarchs.

For this evil condition of things we may note two great causes. The first was the speculations of the philosophers.

13. The Earlier Philosophers.¹—Greek philosophy, beginning with Thales and developed by Pythagoras, Heraclitus, Empedocles, Anaxagoras, and their followers, had been an attempt to account for the origin of things on a physical basis. Because their knowledge of the external world was so limited, the systems which these devised were in the main but idle speculation, and had rendered philosophy discredited and futile. One great result, however, they had attained. Through the conception of cosmic energy they had arrived at the idea of Deity back of and over the gods of Olympus. But thereby they had shaken the belief of the people in the ancient divinities. Anaxagoras, for instance, taught that the sun was stone and the moon earth,² and that supreme over all things was the all-wise and all-powerful essence, mind. Anaxagoras was exiled as an atheist, in spite of the influence of his friend Pericles, and the belief in one supreme Deity found little acceptance. Yet for all that, the old gods were becoming neglected and forsaken. Along with them also went faith in the existence of any gods at all. Such is generally the case in passing from an antiquated to a new and more adequate theology. But along with faith in the old gods went, in large degree, the high and severe morality of the heroic age.

14. The Sophists.³—But a second cause of the evil condition of things was the influence of the sophists. The name was given to a set of men, mostly foreigners, who came to Athens as instructors of youth.⁴ As a result of the increased wealth and power of

¹ See Grote's *Plato*, chaps. I. and II., and Zeller's *Presocractic Philosophy* (Eng. Trans. of 1881).

² *Apol.* 26 D.

³ See Grote's *History*, chap. LXVII., and Zeller's *Presocractic Philosophy*, (Eng. Trans. of 1881), sect. III.

⁴ *Apol.* 19 E.

the city, young men needed instruction as to how to care for their property, and to be able to argue and speak so as to defend themselves, if need be, in court, or to come before the ecclesia to advocate or oppose any measure in debate. Such ability was the more important because in the pure democracy of Athens paid advocates were not allowed, and because the way to distinction and influence lay in the power to work upon the people in the harangues of the ecclesia. In the absence of high schools and universities, to meet this want the sophists arose. Their method was to receive as pupils the young men who sought them, agreeing to instruct them in their sophistic arts and taking therefor a sum of money.¹ In teaching their pupils thus to think and to speak, they necessarily had to do with rhetoric and philosophy. Of these sophists some of the most prominent were in the main good and able men, such as Protagoras of Abdēra, in Thrace, (480-411), the first who called himself a sophist and taught for pay,—who made more money, Plato says, than Phidias and ten other sculptors.² Another noted sophist was Gorgias of Leontini, in Sicily, who came on an embassy to Athens in 427 B.C., and acquired great celebrity as a teacher of rhetoric. Prodicus of Ceos and Hippias of Elis and many others might be mentioned.

15. Their Influence.—In philosophy, the sophists took a great step in advance. It was evident that the old field was for the time exhausted. So few facts were known about the external universe that all thought about it was mere baseless speculation. There remained, however, to be explored the field of man, the true and fruitful sphere of philosophy. To this field the general demand for education also invited, and into it the sophists entered, thus bringing philosophy out from the retirement of the schools and applying it to practical life. In so doing they debased it. For one thing, they subordinated truth to triumph in argument. Calling in rhetoric to their aid, they taught their pupils how to make the worse appear the better reason in order to mis-

¹ *Apol.* 19 E.

² *Meno*, 91 D.

lead a jury or deceive the populace. Florid and specious argumentation took the place of honest investigation, and discussion degenerated into controversy.

But even more serious harm had been done to philosophy by the sophists. Under their influence it had become skeptical. Accepting as their belief the teaching of Anaxagoras, that mind is supreme, they developed the doctrine that "man is the measure of all things," as Pythagoras expressed it. This they interpreted, not in the broad and correct sense that the reason of man properly guarded is the only arbiter of truth. Instead, they taught a bald individualism. The notion or impression of the individual man was the truth for him and the law of his action. If that were so, there was no real knowledge and no fixed standard of right and wrong. Skepticism took the place of belief, and selfishness of moral obligation.

Under these influences, character and society rapidly deteriorated. Yet at the same time, and just by reason of this perverted philosophy, the Athenians seemed to themselves to be especially intelligent, and while they knew nothing aright, thought they knew the greatest things perfectly. Socrates saw underneath this self-conceit the atheism and skepticism of which it was but a symptom.

16. Other Causes.—For this decline in faith and morals an abundant opportunity had been offered in the wealth and luxury which had come to Athens as a result of the Persian war and the growth of the Athenian empire out of the confederacy of Delos; and in the party strife and passion which had been fomented in a city exasperated by its reverses in the Peloponnesian war and by the rise and expulsion of the Thirty Tyrants. One other influence deepened and diffused this conceit of knowledge. It was the pure democracy of the Athenian government, the natural tendency of which was to encourage the worthless and ignorant. The most incompetent men, because of the share they had in the government of the city, were led to feel that they were equal in wisdom

to the wisest, even in the greatest matters.¹ Such a state of things was a very hothouse of incompetence and conceit.

17. The Socratic Not-knowing. — Against this conceit of knowledge which he found about him on all sides, Socrates opposed his claim of not-knowing.² The Delphic oracle given to Chaerephon concerning him he found to be true in this respect : he was wiser than other men in that while they thought they knew and did not, he did not know and thought that he did not.² His pressing of this claim, since it excited odium against him,³ is especially prominent in the *Apology*. But, like the self-conceit with which it was adroitly chosen to contend, his not-knowing was only an indication of a deeper condition. It implied that he had an idea of real knowledge, compared with which the first notion or impression of the individual is mere ignorance. Neither he nor any other man could truly know, while they rested satisfied with their own conceit. They must recognize their ignorance, as the first step, and then go on to acquire real knowledge by patiently finding out and carefully testing the opinions of others. He thus asserted that sound knowledge is no man's possession to begin with, but must be acquired by long investigation and comparison. So regarded, Socrates' claim of ignorance is seen to be not insincere or merely ironical, though it had the effect of irony. It was, in his view, the fundamental attitude of mind in all who would be truly wise. It was put forward with consummate tact because it at once rebuked the conceit of his opponents, and exhibited the chief feature of his own method by which he hoped to reform them.

This not-knowing of Socrates was the direct opposite of the sophistic skepticism. The main article in his creed was that real knowledge can be attained, and that by such knowledge alone could men be made better. Everywhere Socrates claims that knowledge gives the power to do right, that if men know what is right they will do it ; that knowledge and virtue are identical.

¹ *Apol.* 22 D.

² *Apol.* 21 D.

³ *Apol.* 21 E.

This doctrine, merely hinted at in the *Apology*,¹ is in several of the dialogues amply developed. The understanding of what is good in reference to different classes of facts constitutes courage, justice, and every virtue. It was this conviction of his which incited Socrates to go on and show men the way to attain to real knowledge.

18. Real Knowledge Attainable. — But Socrates not only believed that if men knew, they would do right ; he also was convinced that he had the method of arriving at real knowledge, and that he could teach it to men, and so save them and the state. This was the secret of his courage and of his influence.

We have seen that the sophists and all preceding philosophers had relied on the notions and impressions of the individual without subjecting them to critical examination and comparison. As a result, all real knowledge was, to them, impossible ; philosophy had become discredited and futile, and caprice and license had taken the place of moral obligation. Socrates saw the remedy. This poison of individual skepticism must be counteracted by sure knowledge and positive morality. These could be attained only through exact general conceptions derived by induction through the arduous process of dialectic. The formation of exact conceptions in this patient and laborious manner was the essence of the work of Socrates' life. This was "the sword of the Spirit," having which in his grasp he was not afraid to go forth against the ignorance and sin of his age.

19. The Process. — The process by which Socrates arrived at exact general conceptions through which real knowledge was to be attained was by induction. He would begin with familiar instances in which by universal consent the general principle was involved, and from them would infer that the same was true in the less familiar case in hand. Instances of such induction are, in the *Apology* (20 A, B) : since it is a good thing for the farmers to take trainers for colts and steers, so it must also be for parents to

¹ *Apol.* 25 E.

take instructors for their children. Or in the *Crito* (47 B ; 48 A): since in developing the body the athlete regards the opinion only of his physician and trainer, so in seeking the welfare of the soul we must regard only the commands of the physician and overseer of the soul, namely, the truth. By thus deriving his fundamental principles from such well-known and perfectly evident instances, Socrates laid himself open to the charge of always talking about common or ignoble subjects, but he also laid a sure and solid foundation for his conclusions.

But induction must not only start from the commonest notions, it must also be conducted under constant criticism and definition so that all error may be eliminated. As a consequence, truth must be sought not alone, but in company. The co-operation of many minds must be obtained. The view proposed must be regarded from every side, and challenged and limited and criticised with the greatest severity, until at last a general conception is reached to which no exception can be taken. This will be real knowledge.

In the *Apology*, the persistency with which Socrates goes to all sorts and sets of men in Athens to establish the truth of the oracle, and in the *Crito* the manifold and varied discussion by which he proves to Crito that it is never right to retaliate, illustrate his method. This prolonged conversational and critical process of investigating a subject, much as a besieging army approaches a fortified city by mines and parallels and assaults of every sort on every side, received the name of *dialectic*.

20. The Object.—The object of this dialectic was to correct the vicious way in which others thought. It was not only for his own sake, it was even more to impress and reform others, that Socrates was working. By the dialogue the master at once involved the disciple in the investigation, by first eliciting from him an opinion and then subjecting it to a rigid and prolonged cross-examination. The pupil was straightway confronted with his error, self-confidence was checked, and individual opinion was

supplemented by many-sided observation and criticism. The mind of the master at every step was brought to bear on the pupil, who was thus provoked and stimulated to think for himself. No better method has ever been devised for influencing and instructing men than this, which ever since has been called the Socratic method.

Sometimes by these discussions the truth would be attained and sometimes not, so difficult is it to reach. In several of the Dialogues of Plato, Socrates is represented as arriving at no conclusion in his search. Such are those which Thrasyllus terms¹ tentative (*πειραστικοί*). Others are headed obstetric (*μαιευτικοί*), in which the truth is brought to light as by the aid of a midwife.

21. Manner of Life of Socrates. — The manner, then, of Socrates' life, as it appears in its ultimate form in the *Apology* and the Dialogues elsewhere, is that of continual conversation with men, in which his effort is to renovate them intellectually and so morally, by inculcating in them correct methods of thought.

In order to converse with men he had to go where they were,—in the morning to the gymnasia or palaestrae, where young men were assembled, later in the day to the market place when it was crowded, among the tables where goods were sold or money changed,² to the shops of working men with whom he was fond of talking, to gatherings of friends, and all public places. He did not, like the sophists, teach particular companies of young men for a stipulated fee, but he conversed openly with all who would listen, for the love of it, to benefit them.³ Some interesting theme for discussion would be suggested by the occasion. Upon this, some one present would be led to express an opinion which, on examination, would be found to be incorrect or vague, which would lead to another modified statement, which in turn would have to be defined or amended. Finally Socrates, by proper inferences from self-evident premises, would either arrive at the

¹ See Grote's *Plato*, chap. IV.

² *Apol.* 17 C.

³ *Apol.* 33 A, B.

true conclusion or would show that they could not rightly determine the matter. In this process Socrates displayed a wonderful resource and adroitness, by his acuteness and persistence and irony and wit at once provoking and delighting his listeners. In wisdom and knowledge also, as well as in dialectic skill, he is represented as easily surpassing his most able opponents. No honest and ingenuous man could engage in such talks without distrusting his old shiftlessness and skepticism and being inspired with belief in and love of the truth, and that, too, in practical directions which involved conduct and character.

22. Its Development Natural. — We may believe that this mode of life started naturally from small beginnings. At first Socrates was a sculptor working in his father's shop, but he had an active mind and a strong moral sense. These qualities led him to converse with men at every opportunity. In these talks the ignorance and conceit of his fellow-citizens were thrust upon him, and the desire to make them better began to burn in his soul. He found as he went on that he was admirably equipped for the task. He saw clearly what the trouble was, and felt that in his own mode of thought and life he had the remedy. He developed a wonderful skill in discourse and took great delight in the task of examining men. He had an infinite patience and persistence which opposition and failure could not overcome. His moral earnestness would not let him rest while he saw things so wrong about him. His unselfish spirit made him willing to neglect his own proper interests and ambitions, and labor with his fellow-men, going to them "as a father or an elder brother," and forbade him to take money for the service or to ask it, so leaving him in his old age in poverty.¹ At the same time, all along, owing to a religious nature particularly sensitive, he was called, he asserts, to the work by the Divine will in every possible way, by the visions and oracles referred to in *Apology*, 33 C, and so urged on to give more and more time to this activity. Plato represents him in the *Charmides*² as fairly

¹ *Apol.* 31 B, C.

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² 153 B.

embarked upon it at the time of the battle at Potidaea (432 B.C.), when he was about forty years old. Aristophanes in the *Clouds*, which was given in 423 B.C., caricatures him as already a well-known personage,¹ and mentions no shop, no stone-cutting in the *φροντιστήριον*. But that up to this time he had entirely abandoned his workshop we should hardly suppose. We may perhaps reason that the practical and acute Xanthippe would hardly have consented to marry him when he had already given up work and become in her eyes a confirmed idler, and that he, easy going as he was in worldly matters, would not have been willing to incur the duties and responsibilities of marriage under such circumstances. Judging from the age of his children at the time of his trial,² his marriage could not have been earlier than 420 B.C., when he was fifty years old. Not long after that time, then, we may imagine that Chaerephon received the response from the oracle at Delphi,³ after which Socrates says that he devoted himself entirely to the task of examining his fellow-men.⁴

THE RESULTS OF THE WORK OF SOCRATES

23. Devoted Followers. — The natural result of such a decided personality acting so vigorously and continually upon all about him was very marked. He excited widespread antagonism, as we shall see later, but he also gained the admiration and devotion of many of the most gifted and best of the Athenians, particularly of the young men. They gathered about him, attracted by the piquancy of his conversation, and while they were delighted at the discomfiture of his opponents,⁵ they were powerfully influenced themselves for good. Alcibiades is made to testify to this in the *Symposium*.⁶ The *Memorabilia* shows how Xenophon was impressed. A considerable company of friends who followed and conversed with him appears in the various Dialogues of Plato.

¹ *Apol.* 19 C.

² *Apol.* 34 D.

³ *Apol.* 21 A.

⁴ *Apol.* 23 B and 30 A.

⁵ *Apol.* 23 C.

⁶ 215 D; 216 C.

In his trial, though the attack upon him had been bitter and his defense had been aggravating, the minority which voted in his favor was a very large one.¹ But in Plato himself we have the most complete witness to the power of Socrates. Plato was a poet and a philosopher himself of the very highest rank, than whose the world has few greater names to show, yet he was so completely overmastered by his master Socrates that to a great degree he effaced himself in his writings and devoted his life to perpetuating his view of the person who had affected him so profoundly.

24. Moral Influence. — In Plato we have clearly exhibited the twofold nature of the influence which Socrates exerted. It was deeply intellectual, but his immediate followers were still more powerfully influenced by his character and spirit. What was most prominent about him was a strenuous and delightful personality, thoroughly devoted to noble ends. This Plato does not fail to recognize everywhere. Earnest reformer though Socrates was, a vein of playful humor, often in the form of irony, was frequently present in his discourse. In argument his fertility and dexterity amazed and delighted his friends and discomfited his opponents. Dealing at one moment with subjects common or even ignoble, as his theme led him on he became serious and profound, or rose to the loftiest heights of poetic eloquence. Without pretense or Pharisaism, in some respects even open to criticism when tried by our standards, the nobility and self-devotion of his life shine out everywhere. The charm of his personal character exalted and intensified the impression which his wisdom and wit produced, so that we may not wonder that Plato was so affected by him. Through Plato this moral and personal influence of Socrates has passed on down through all the generations since, working its ennobling work. No other witness to the truth who has sealed his testimony with his blood has had a wider influence, except the divine Jesus of Nazareth.

¹ *Apol.* 36 A.

25. Intellectual Method.— But quite as marked and even more permanent was the intellectual influence which Socrates exerted. From Socrates a new period begins in Greek philosophy. This was not alone because of the field in which he exercised his activity. He did, indeed, bring philosophy down from external nature and make man his chief subject, which was a notable step in advance. But still more, Socrates exerted a great influence on thought and philosophy, because he exhibited for the first time the true method of scientific thinking. Previous to him the ideas of philosophers had been impressions and speculations rather than well-grounded thought. Socrates did for philosophy what Thucydides did for history : he made it scientific in that he based it upon its true foundations. Aristotle's statement is correct when he says¹ that the great merit of Socrates consists in the formation of conceptions ($\tauὸ ὁρίζεσθαι καθόλον$) and induction ($\epsilonπαγωγὴ$). It is true he did not devise and write down philosophical treatises ; he merely conversed with men, but in those conversations he was constantly exhibiting these methods. He never would accept the impression of the individual as the basis of real knowledge. Continually he went back to what was generally admitted, and by inference therefrom established his conclusions under constant criticism, limitation, and definition invited from every side. Knowledge thus established he held was real knowledge. To us this is old and commonplace, but to Socrates and his contemporaries it was original and wonderful, for the art of conscious thinking was being learned in the world for the first time.

Plato had the genius to see what was new and extraordinary in the method of his master. This method he devoted himself to reproducing, and he recognized Socrates himself as the author of his intellectual life. Through Plato, Aristotle was developed. Zeno, the father of the Stoics, derived his inspiration from the disciples of Socrates. So Socrates must be regarded as the beginner of a new period in Greek philosophy.

¹ *Metaphysics*, XIII. 4, p. 1078.

26. His Opponents. — But Socrates had not only devoted followers ; his mode of life and conversation naturally excited dislike and opposition. This he tells us in the first part of his defense. As early as 423 B.C., when the *Clouds* of Aristophanes appeared, he was a subject for caricature. His singular personal appearance, and his zeal in his peculiar practice of philosophy, had already made him a marked character. Aristophanes erroneously represented him as a physicist or natural philosopher, and so made him liable in popular thought to the suspicion of atheism.¹ He was so like both natural philosopher and sophist, that the distrust and odium popularly felt toward them were visited upon him also.² But up to that time it would appear that he was the object of ridicule rather than of dislike. He was regarded as persistent and eccentric,³ but not yet as distinctly obnoxious. A little later, when the response of the Delphic oracle to Chaerephon⁴ had led him to devote himself continuously and more zealously to the examining of his fellow-citizens, he more and more incurred their hostility.⁵ Those whose ignorance and self-conceit he thus exposed, many of them hated him. Year after year he persisted in this “public, notorious, and exasperating discourse.” Many of his youthful followers imitated him,⁶ and by *their* lack of tact made *him* still more obnoxious. So a great mass of distrust and dislike accumulated. In the spring of 399 B.C. this opposition took the form of a legal prosecution. His accusers were Meletus, Anytus, and Lyco.⁷ Of Meletus, who acted as spokesman, we know only that in the *Euthyphro*⁸ he is described as a young man little known ; that Socrates treats him slightly all through his defense, and that he acted in behalf of the poets,⁷ from which it has been inferred that he was himself a poet or the son of a poet of the same name. Of Lyco we know nothing, except that he appears in behalf of the orators.⁷

¹ *Apol.* 18 C.

⁵ *Apol.* 28 A.

² *Apol.* 18 B.

⁶ *Apol.* 23 C.

³ *Apol.* 20 C.

⁷ *Apol.* 23 E.

⁴ *Apol.* 21 A.

⁸ 2 B.

Perhaps he was a professional speech-maker, and he may have prepared the speech which Meletus delivered. Anytus was a man of wealth, a tanner by trade, and a prominent leader of the democracy, just then especially influential because he had been active with Thrasybulus in driving out the Thirty Tyrants. He is represented in the *Meno*¹ as narrow-minded, a hater of the sophists, and as enraged at Socrates for suggesting the sending of a young man to them to be taught. Xenophon tells us² that Anytus had become incensed because Socrates tried to dissuade him from bringing up his son, a youth of promise, as a leather dealer. It is in Anytus probably that we find embodied the motives which at this particular time led to this prosecution of Socrates.

27. The Charge. — The charge preferred is stated only in general terms ($\pi\omega\varsigma \hat{\omega}\delta\epsilon$) in the *Apology*.³ Xenophon gives it more exactly : “Socrates violates the laws inasmuch as he does not believe in the gods which the city believes in, but introduces other and new divinities ; he also violates the laws by corrupting the youth.” The first part of the charge, involving impiety ($\hat{\alpha}\sigma\acute{e}\beta\epsilon\iota\alpha$), brought the case under the jurisdiction of the $\hat{\alpha}\rho\chi\omega\nu \beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$.⁴ The second part of the charge, that he corrupted the youth, contained the real substance of the attack, but was covered by no law. Under the Thirty, Critias and Charicles, in settling what the laws should be, “introduced a clause forbidding any one to teach the art of disputation, expressly to annoy Socrates,” and later warned him against holding further discourses with the young.⁵ Such an arbitrary law had disappeared with the Thirty, but charges of impiety were not infrequently brought at Athens,⁶ and in this way his accusers could get Socrates before the court.

28. The Court. — The jury⁷ consisted probably of 501 Athenian

¹ 90 and 91.

² Xen. *Apol.* 29.

³ *Apol.* 24 B.

⁴ Meier und Schömann, *Der Attische Process, neu bearbeitet von*

H. Lipsius, Berlin, 1883-87, pp. 366 ff.

⁵ Xen. *Mem.* I. 2, 33.

⁶ *Der Attische Process*, p. 370.

⁷ *Der Attische Process*, pp. 145-171.

citizens over thirty years of age. Jury service was theoretically one of the duties of every citizen at Athens, but the number had been limited in practice to 6000 in all, chosen yearly, 600 from each tribe. These were divided into 10 sections of 500 each, leaving 1000 as a reserve, from which substitutes were taken in case regular jurors were necessarily absent. In more important cases two, three, four, and on one occasion that we know of, five sections sat together, giving juries of from 1001 to 2501 in number. In lesser cases the jury was 401, or sometimes only 201. The odd man was put in so that there might not be a tie vote.

Before entering on the duties of their office, the jurors took an oath¹ that they would vote "according to the laws and decrees of the Athenian people," and not on account of favor or enmity (*οὐτε χάριτος ἔνεκα οὐτ' ἔχθρας*). On a court day each one of the sections was assigned by lot to one of the court rooms, where the magistrate before whom the preliminary proceedings in any case had been held was present to preside. The parties to the suit were summoned by the herald, and when they appeared, after some kind of religious ceremony, the proceedings began. The clerk read the indictment² and the rejoinder, after which the plaintiff was called on to make his speech, and was followed by the defendant. The law directed that every man should conduct his own case, but it became customary when a man was not a good speaker himself, or when the case was very important, for the court to allow others (*συνήγοροι*) to come to his aid,³ as in this case Anytus and Lyco came to the aid of Meletus. When the speeches were ended the herald called on the dicasts to vote, which was done by each casting a ballot (*ψῆφος*) into one or the other of two vessels, according as he wished to convict or acquit. If the vote was to convict, and if there was no regular penalty provided, the plaintiff in a speech proposed the penalty (*τίμησις*)

¹ On the oath of the jurors, see article by Fränkel in *Hermes*, XIII., p. 452.

² *Apol.* 19 B.

³ *Der Attische Process*, p. 920.

which he desired, after which the defendant made a counter proposal (*ἀντιτίμησις*). The vote on the penalty was then taken.¹ If the plaintiff did not secure a fifth part of the votes, he was fined a thousand drachmae.² If the accused was found guilty and condemned to imprisonment or death, he was taken charge of by the officers called the Eleven (*οἱ ἑνδεκα*).³

29. Speech of his Accusers.—The principal speech for the accusers, it would seem, was made by Meletus, since Socrates refers to him chiefly in his reply. But Anytus and Lyco also came forward (*Apol.* 36A. *ἀνέβη Ἀνυτός καὶ Λύκων*) and spoke. Of these two, however, only Anytus is actually cited by Socrates.⁴

In regard to the first count in their indictment, that Socrates did not acknowledge the gods which the city acknowledged, his accusers seem to have urged simply the claim he made to be directed by (*θεῖόν τι καὶ δαιμόνιον*) the divine influence, which they perverted to mean a new divinity.⁵

In regard to the second count, that he corrupted the youth, his accusers urged : that he taught his associates to despise the established laws, especially election by lot ; that Critias and Alcibiades, who had associated with him, had turned out badly, Critias having been one of the most grasping and outrageous of the Thirty, and Alcibiades one of the most insolent and violent of the democratic party ; that he taught the young to disregard parents and guardians, and prefer his authority to theirs ; and that he quoted mischievous passages from Hesiod and Homer.⁶

THE APOLOGY OF SOCRATES

30. The Line of Argument.—After his accusers have finished speaking, Socrates mounts the bema and makes his defense. His line of thought will be given in detail, in the Notes, at the head of

¹ *Der Attische Process*, pp. 917-946.

² *Der Attische Process*, p. 951.

³ *Der Attische Process*, p. 957.

⁴ *Apol.* 29 C.

⁵ *Xen. Mem.* I. 1.

⁶ *Xen. Mem.* I. 2, 56.

each chapter. The first part of his speech, which is the defense proper, divides logically into five members, as follows :

1. Introduction (I.-II.).
To conciliate his audience (I.).
Plan of defense (II.): Of the two sets of accusers he will first defend himself against those of long standing, and afterward against his present accusers.
2. Defense against his old-time accusers (III.-X.).
3. Defense against his present accusers (XI.-XV.).
4. Socrates defends his past life in answering questions his opponents might ask in objection to it (XVI.-XXII.).
5. Peroration (XXIII.-XXIV.): He refuses to appeal to the pity of the jurors.

The judges then vote that Socrates was guilty, casting 281 ballots against him to 220 in his favor.

Meletus follows in a speech asking that the penalty, *τίμησις*, be fixed at death.

Socrates in reply proposes the *ἀντιτίμησις* (XXV.-XXVIII.). If they will not award him maintenance in the Prytaneum, let the penalty be a fine of thirty minae.

The jurors then decide on the penalty of death, by a majority, according to Diogenes Laertius, eighty larger than their former vote. While the officers are busy, Socrates talks first to those who voted against him, and then to those who voted in his favor (XXIX.-XXXIII.).

31. Dramatic Analysis. — The *Apology*, like the Dialogues, is constructed on dramatic as well as on logical lines. If we regard the *dialogi personae* as Aristophanes (representing the old-time accusers), Meletus, and Socrates, it conforms to Plato's usual method. The action of the dialogue is the discussion whether Socrates ought to be put to death, and the two indictments may be regarded as two antagonists which he summarily puts down. The piece falls naturally into a prologue, three episodes, and an epilogue, corresponding thus to a five act drama.

- Act 1. Prologue (I.-II.): Introduces the situation, characters, and beginning of the action.
- Act 2. First Episode (III.-X.): The *δέσις* or complication fairly begins.
- Act 3. Second Episode (XI.-XV.): The complication is developed. Note that the slighting treatment of Meletus here heightens the dramatic quality of the speech.
- Act 4. Third Episode (XVI.-XXII.): The *λύσις*, in which, opponents having been put aside, Socrates presents his life in the way which seems to him best.
- Act 5. Epilogue (XXIII.-XXIV.): The practical conclusion or *τέλος*. (My life is noble, for I will not do an ignoble thing to save it.)

The after speeches are to be regarded as dramatically reinforcing the epilogue of the main dramatic piece. His proposing of the penalty and his talk about the future display in still higher terms the nobility of his life and character.

32. The *Apology* substantially what Socrates said.¹ — The *Apology* is not, of course, a shorthand report of the very words used, but Plato was present as a most interested listener, and wrote it probably very soon afterward, while the matter was fresh in his mind. What Socrates said and the way he said it, under such conditions, must have been very unique and effective, so that Plato would have desired to report it as accurately as he could, especially as he was still under the immediate influence of his master, not having developed the comparative independence of a later period. His report would come at once into the hands of the other pupils and admirers of Socrates, who would resent any unnecessary deviation from what he had said. The individual traits of Socrates, as we otherwise know them, are here clearly seen, his homely direct method, his strain of irony, his

¹ For various views on this point see Grote's *Plato*, Chap. VII., and Zeller's *Plato and the Older Academy*, pp. 119 ff. on the one side, and Jowett's Introduction to his translation of the *Apology* and Riddell's *The Apology of Plato*, Introduction, 2, for another view.

dialectic skill, his moral courage, his civic devotion, his religious faith. Hence we may conclude that the *Apology* does give us, with substantial accuracy, a view of the person of Socrates, his method, and the process of his thought in his defense.

At the same time, we must remember, everything has passed through the artistic and idealizing mind and memory of the pupil, and Plato was himself a poet-philosopher of the very first rank. So it was unavoidable that this reported speech should take form and color somewhat from the medium through which it had passed. Not long before this, Thucydides in his history had given his masterly reports of the speeches of Pericles, and by viewing the *Apology* as a similar set speech, without any accompanying narrative, we shall best comprehend what it really is. But the greater intimacy and sympathy existing between Socrates and Plato makes certain here a far closer reproduction. A better parallel is the discourses of Jesus as reported for us by the beloved disciple.

33. Real Reasons for his Condemnation. — Why was Socrates found guilty and condemned to death? To us he appears as an interesting and noble character, perhaps the greatest glory of the city which saw fit to kill him. Aside from what is mentioned in the defense, namely, the distrust of him as being atheistic like the natural philosophers, and insincere like the sophists, and a corrupter of youth, and aside from the dislike which his cross-examination had caused, two other reasons may be mentioned.

His political views were not acceptable to the democracy. Socrates was a moderate oligarch. He did not believe in the election of officers of state by lot, nor in other features of a pure democracy. But in 399 B.C., only four years after the expulsion of the Thirty Tyrants, anything that savored of oligarchy was especially odious to the populace. Suspicion of this sort was probably present as a dark background, in the minds of the jurors. But as this is barely mentioned by Xenophon, in his review of what the accusers urged, and as it is not referred

to in Plato's *Apology*, it cannot be regarded as having directly influenced the result very much.

The real, immediate reason why Socrates was treated so severely is the tone of fearless independence which he adopted all through his trial. To the jurors this must have seemed impertinence and insolence. At the outset he feels that the jurors are prejudiced, and he consistently abstains from giving them their ordinary official title. He refuses, for what probably seemed to the jurors simulated reasons, to give up the mode of life which they disliked in him, even if they would set him free. He refuses to appeal to the pity of the jurors at the end of the defense proper, although he knows that the refusal will displease some of them. He suggests as his penalty the right to dine with the honored guests of the city in the Prytaneum, which must have seemed to the jurors trifling impertinence.

This attitude of careless defiance fanned into a flame all the slumbering embers of old enmity and distrust. Xenophon expressly tells us that Socrates might have been acquitted "if in any moderate degree he would have conciliated the favor of the dicasts."

We are not to suppose that Socrates designed to irritate his judges. He simply speaks and acts just as sincerely and frankly as he would have done if his life had not been at stake. He does not flinch through fear of what his accusers may do. He regards this as a supreme moment in which to fulfil his mission, and impress his views of life and duty upon the city. It may be best for himself and for Athens that he be not acquitted. The whole matter of life and death he leaves entirely in the hands of God. Courage, self-sacrifice, and trust in the Divine guidance are the motives which appear conspicuously in all that he says and does.

THE CRITO

34. Its Subject. — This dialogue takes its name from Socrates' contemporary and fellow-demesman, who is the other interlocutor

in it. He had abundant wealth and was a devoted friend. After Socrates was condemned, a month elapsed before he was put to death. The day before his trial the sacred ship was crowned, in token of the beginning of the embassy which every year was sent by Athens to the shrine of Apollo, at Delos. This embassy was in commemoration of the deliverance which Theseus was said to have wrought for the city by slaying the Cretan Minotaur and so saving his own life and that of his companions, the seven virgins and seven youths, sent every nine years as tribute to the monster. From the time when this ship was crowned until its return, the city was kept ceremonially clean, and it was unlawful to inflict the punishment of death upon condemned criminals.

During these thirty days in prison the friends of Socrates visited him frequently. Two of the conversations held in those days are preserved to us in the *Crito* and *Phaedo*. In the *Crito* the subject discussed is: *Is it ever right for a man who has been wronged to retaliate?* in its practical application to the case of Socrates, who has been unjustly condemned by the laws and is now urged by his friend to escape from prison. Crito has made every arrangement to get him away, but Socrates refuses on the ground that so to do would violate his obligations as a citizen.

35. The Line of Argument :

1. Introduction (I.-II.): Socrates must die on the third day.
2. Crito urges him to escape from prison (III.-V.).
3. Socrates justifies his refusal (VI.-X.).
4. The laws enforce the argument of Socrates (XI.-XVI.).
5. Conclusion (XVII.): He cannot disregard the arguments of the laws.

36. **Dramatic Analysis.**—The *Crito* is an example of a dialogue in which the conversation is given directly, and not merely reported as it is in the main part of the *Phaedo*. So the characters are introduced and the situation is developed by implication, as is the case in the tragedies of Aeschylus and Sophocles. The

dramatic skill exhibited in this introduction is not inferior to that of even those great masters. The action of the dialogue is the discussion whether Socrates may justly escape from prison. This dialogue also corresponds to a five-act drama.

- Act 1. Prologue (I.-II.): Introduces the situation, characters and beginning of the action.
- Act 2. First Episode (III.-V.): The δέστις or complication begins.
- Act 3. Second Episode (VI.-X.): The complication heightened.
- Act 4. Third Episode (XI.-XVI.): The λύσις, in which the crisis of the argument is past and the conclusion is unavoidable.
- Act 5. Epilogue (XVII.): The practical conclusion (The laws must be obeyed).

THE PHAEDO

37. Characters and Setting. — Phaedo, a native of Elis of noble birth, brought to Athens as a captive in war, probably only two or three years before the death of Socrates, after being liberated, had become his devoted follower. Not long after his master's death, possibly on his way to Elis just after that time, at Phlius, south of Sicyon in the valley of the Asopus, he narrates to Echecrates and other sympathetic Phliasians the last sayings and doings of Socrates. This narration takes us back to Athens, to the prison where, on the last day of his life, the disciples and friends of Socrates are assembled. Phaedo explains to the Phliasians how it was that the execution of Socrates was deferred so long a time after his sentence, until the return of the sacred ship from Delos, and tells who the friends were who were present. Prominent among these were the two Thebans, Simmias and Cebes, referred to in the *Crito*, who bear, after Socrates, the chief part in the discussion which follows. Another was Crito, who is represented here as in the *Crito* as being interested in everything pertaining to the personal comfort of Socrates. As he had tried there to induce Socrates to save his life by escaping from prison, here Crito is represented as receiving in private his master's last instructions in regard to his family, and finally closed his eyes in

death. Plato was not in the little company. He was ill, perhaps from grief, as Plutarch says.

When the friends of Socrates enter the prison, Xanthippe and the three children are sent home in the care of one of Crito's servants, but return, toward evening, for a final farewell. We find in her here no trace of the shrewish temper with which she is generally credited, though she is evidently ungoverned and violent in her emotions.

38. Analysis. — In the first three chapters (which is all of the prologue contained in this book), we have given to us the characters and the situation. Because the situation is narrated and not given directly as in the *Crito*, a better opportunity is afforded to describe in detail just what happened and how Socrates conducted himself.

The main body of the Dialogue (omitted in this book) is an argument, conducted by Socrates, to show that the wise and virtuous man will meet death with cheerfulness, because the soul is immortal.

The last four chapters, which form the epilogue, are a practical illustration by Socrates of the truth of his theme. He meets death calmly and cheerfully, unshaken even by the sobs and tears of his friends.

ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ

St. I.
p. 17

[ἡθικός]

I. "Ο τι μὲν ὑμεῖς, ὁ ἄνδρες Ἀθηναῖοι, πεπόν- Α
θατε ὑπὸ τῶν ἐμῶν κατηγόρων, οὐκ οἶδα· ἐγὼ δ'
οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἐμαυτοῦ ἐπελαθό-
μην· οὗτω πιθανῶς ἔλεγον. καίτοι ἀληθές γε, ὡς
5 ἔπος εἰπεῖ", οὐδὲν εἰρήκασιν. μάλιστα δὲ αὐτῶν
ἐν ἐθαύμασα τῶν πολλῶν ὃν ἐψεύσαντο, τοῦτο, ἐν
ῳ ἔλεγον ὡς χρὴ ὑμᾶς εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ
ἐξαπατηθῆτε ὡς δεινοῦ ὅντος λέγειν. τὸ γὰρ μὴ
10 αἰσχυνθῆναι ὅτι αὐτίκα ὑπ' ἐμοῦ ἐξελεγχθήσονται
ἔργῳ, ἐπειδὰν μηδ' ὅπωστιοῦν φαίνωμαι δεινὸς λέ-
γειν, τοῦτό μοι ἔδοξεν αὐτῶν ἀναισχυντότατον εἶναι,
εἰ μὴ ἄρα δεινὸν καλοῦσιν οὗτοι λέγειν τὸν τάληθῆ
λέγοντα· εἰ μὲν γὰρ τοῦτο λέγουσιν, ὅμολογοίην
15 ἔγωγε οὐ κατὰ τούτους εἶναι ρήτωρ. οὗτοι μὲν
οὖν, ὥσπερ ἐγὼ λέγω, η̄ τι η̄ οὐδὲν ἀληθὲς εἰρήκα-
σιν· ὑμεῖς δ' ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν.
οὐ μέντοι μὰ Δία, ὁ ἄνδρες Ἀθηναῖοι, κεκαλλιε-
πημένους γε λόγους, ὥσπερ οἱ τούτων, ρήμασί τε
καὶ ὀνόμασιν οὐδὲ κεκοσμημένους, ἀλλὰ ἀκού-
20 σεσθε εἰκῇ λεγόμενα τοῖς ἐπιτυχοῦσιν ὀνόμασιν·
πιστεύω γὰρ δίκαια εἶναι ἀ λέγω, καὶ μηδεὶς ὑμῶν

προσδοκησάτω ἄλλως· οὐδὲ γὰρ ἀν δήπου πρέποι, 17
 ὁ ἄνδρες, τῇδε τῇ ἡλικίᾳ ὥσπερ μειρακίῳ πλάτ-
 τοντι λόγους εἰς ὑμᾶς εἰσιέναι. καὶ μέντοι καὶ
 25 πάνυ, ὁ ἄνδρες Ἀθηναῖοι, τοῦτο ὑμῶν δέομαι καὶ
 παρίεμαι· ἐὰν διὰ τῶν αὐτῶν λόγων ἀκούητέ μου
 ἀπολογούμενον δι' ὅνπερ εἴωθα λέγειν καὶ ἐν
 ἀγορᾷ ἐπὶ τῶν τραπεζῶν, ἵνα ὑμῶν πολλοὶ ἀκη-
 κόασι, καὶ ἄλλοθι, μήτε θαυμάζειν μήτε θορυ- D
 30 βεῖν τούτου ἔνεκα. ἔχει γὰρ οὐτωσί. νῦν ἐγὼ
 πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἐτη γεγονὼς
 ἐβδομήκοντα· ἀτεχνῶς οὖν ξένως ἔχω τῆς ἐνθάδε
 λέξεως. ὥσπερ οὖν ἄν, εἰ τῷ ὅντι ξένος ἐτύγχανον
 ὃν, ξυνεγιγνώσκετε δήπου ἄν μοι εἰ ἐν ἐκείνῃ τῇ
 35 φωνῇ τε καὶ τῷ τρόπῳ ἐλεγον ἐν οἶσπερ ἐτεθράμ- 18
 μην, καὶ δὴ καὶ νῦν τοῦτο ὑμῶν δέομαι δίκαιον, ὡς
 γέ μοι δοκῶ, τὸν μὲν τρόπον τῆς λέξεως ἐᾶν· ἵσως
 μὲν γὰρ χείρων, ἵσως δὲ βελτίων ἀν εἴη· αὐτὸ δὲ
 τοῦτο σκοπεῖν καὶ τούτῳ τὸν νοῦν προσέχειν, εἰ
 40 δίκαια λέγω ἢ μή· δικαστοῦ μὲν γὰρ αὗτη ἀρετή,
 ρήτορος δὲ τάληθῆ λέγειν.

II. Πρῶτον μὲν οὖν δίκαιός εἰμι ἀπολογήσα-
 σθαι, ὁ ἄνδρες Ἀθηναῖοι, πρὸς τὰ πρῶτά μου
 ψευδῆ κατηγορημένα καὶ τὸν πρώτους κατηγόρους,
 ἐπειτα δὲ πρὸς τὰ ὕστερα καὶ τὸν ὕστερον. ἐμοῦ B
 5 γὰρ πολλοὶ κατήγοροι γεγόνασι πρὸς ὑμᾶς καὶ
 πάλαι πολλὰ ἦδη ἐτη καὶ οὐδὲν ἀληθὲς λέγοντες,
 οὓς ἐγὼ μᾶλλον φοβοῦμαι ἢ τὸν ἀμφὶ Ἀνυτον,
 καίπερ ὅντας καὶ τούτους δεινούς· ἀλλ' ἐκεῖνοι

δεινότεροι, ὁ ἄνδρες, οἱ ὑμῶν τοὺς πολλοὺς ἐκ 18
 παιδων παραλαμβάνοντες ἔπειθόν τε καὶ κατη-
 γόρουν ἐμοῦ οὐδὲν ἀληθές, ὡς “ἔστι τις Σωκράτης,
 σοφὸς ἀνήρ, τά τε μετέωρα φροντιστὴς καὶ τὰ ὑπὸ¹⁰
 γῆς ἅπαντα ἀνεζητηκὼς καὶ τὸν ἥττω λόγον κρείττω
 ποιῶν.” οὗτοι, ὁ ἄνδρες Ἀθηναῖοι, οἱ ταύτην τὴν C
 φήμην κατασκεδάσαντες, οἱ δεινοί εἰσίν μου κατή-
 γοροι· οἱ γὰρ ἀκούοντες ἤγοῦνται τοὺς ταῦτα
 ζητοῦντας οὐδὲ θεοὺς νομίζειν. ἔπειτά εἰσιν οὗτοι
 οἱ κατήγοροι πολλοὶ καὶ πολὺν χρόνον ἥδη κατη-
 γορηκότες, ἔτι δὲ καὶ ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες
 20 πρὸς ὑμᾶς, ἐν ᾧ ἂν μάλιστα ἔπιστεύσατε παῖδες
 ὅντες, ἔνιοι δ' ὑμῶν καὶ μειράκια, ἀτεχνῶς ἐρήμην
 κατηγοροῦντες ἀπολογουμένου οὐδενός. ὁ δὲ πάν-
 των ἀλογώτατον, ὅτι οὐδὲ τὰ ὀνόματα οἶόν τε αὐτῶν
 εἰδέναι καὶ εἰπεῖν, πλὴν εἴ τις κωμῳδιοποιὸς τυγ- D
 25 χάνει ὥν· ὅσοι δὲ φθόνῳ καὶ διαβολῇ χρώμενοι
 ὑμᾶς ἀνέπειθον, οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλλους
 πείθοντες, οὗτοι πάντες ἀπορώτατοί εἰσιν· οὐδὲ
 γὰρ ἀναβιβάσασθαι οἶόν τ' ἔστὶν αὐτῶν ἐνταυθοῖ
 οὐδ' ἐλέγξαι οὐδένα, ἀλλ' ἀνάγκη ἀτεχνῶς ὥσπερ
 30 σκιαμαχεῖν ἀπολογούμενόν τε καὶ ἐλέγχειν μηδενὸς
 ἀποκρινομένου. ἀξιώσατε οὖν καὶ ὑμεῖς, ὥσπερ
 ἐγὼ λέγω, διττούς μου τοὺς κατηγόρους γεγονέναι,
 ἔτέρους μὲν τοὺς ἄρτι κατηγορήσαντας, ἔτέρους
 δὲ τοὺς πάλαι οὖς ἐγὼ λέγω, καὶ οἰήθητε δεῖν E
 35 πρὸς ἐκείνους πρῶτόν με ἀπολογήσασθαι· καὶ
 γὰρ ὑμεῖς ἐκείνων πρότερον ἥκούσατε κατηγορούν-

των καὶ πολὺ μᾶλλον ἡ τῶνδε τῶν ὕστερον. εἰεν· 18
 ἀπολογητέον δή, ὁ ἄνδρες Ἀθηναῖοι, καὶ ἐπιχει- 19
 ρητέον ὑμῶν ἔξελέσθαι τὴν διαβολήν, ἦν ὑμεῖς ἐν
 40 πολλῷ χρόνῳ ἔσχετε, ταύτην ἐν οὕτως ὀλίγῳ χρόνῳ.
 βουλοίμην μὲν οὖν ἀν τοῦτο οὕτως γενέσθαι, εἴ τι
 ἄμεινον καὶ ὑμῖν καὶ ἐμοί, καὶ πλέον τί με ποιῆσαι
 ἀπολογούμενον· οἶμαι δὲ αὐτὸς χαλεπὸν εἶναι, καὶ
 οὐ πάνυ με λανθάνει οἶον ἔστιν. ὅμως τοῦτο μὲν
 45 ἵτω ὅπῃ τῷ θεῷ φίλον, τῷ δὲ νόμῳ πειστέον καὶ
 ἀπολογητέον.

III. Ἐναλάβωμεν οὖν ἔξ ἀρχῆς, τίς ἡ κατη-
 γορία ἔστιν ἔξ ἥς ἡ ἐμὴ διαβολὴ γέγονεν, ἢ δὴ
 καὶ πιστεύων Μέλητός με ἔγραψατο τὴν γραφὴν B
 ταύτην. εἰεν· τί δὴ λέγοντες διέβαλλον οἱ διαβάλ-
 5 λοντες; ὥσπερ οὖν κατηγόρων τὴν ἀντωμοσίαν
 δεῖ ἀναγνῶναι αὐτῶν· “Σωκράτης ἀδικεῖ καὶ περι-
 εργάζεται ζητῶν τά τε ὑπὸ γῆς καὶ οὐράνια καὶ
 τὸν ἥττω λόγον κρείττω ποιῶν καὶ ἄλλους τὰ αὐτὰ
 ταῦτα διδάσκων.” τοιαύτη τίς ἔστι· ταῦτα γὰρ C
 10 ἔωράτε καὶ αὐτοὶ ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ,
 Σωκράτη τινὰ ἐκεῖ περιφερόμενον, φάσκοντά τε
 ἀεροβατεῖν καὶ ἄλλην πολλὴν φλυαρίαν φλυα-
 ροῦντα, ὃν ἔγὼ οὐδὲν οὔτε μέγα οὔτε μικρὸν πέρι
 ἔπαινο. καὶ οὐχ ὡς ἀτιμάζων λέγω τὴν τοιαύτην
 15 ἐπιστήμην, εἴ τις περὶ τῶν τοιούτων σοφός ἔστιν·
 μή πως ἔγὼ ὑπὸ Μελήτου τοσαύτας δίκας φύγοιμι·!
 ἀλλὰ γὰρ ἐμοὶ τούτων, ὁ ἄνδρες Ἀθηναῖοι, οὐδὲν
 μέτεστιν. μάρτυρας δὲ αὐτοὺς ὑμῶν τοὺς πολλοὺς D

παρέχομαι, καὶ ἀξιῶ ὑμᾶς ἀλλήλους διδάσκειν τε 19
 20 καὶ φράζειν, ὅσοι ἐμοῦ πώποτε ἀκηκόατε διαλεγο-
 μένου· πολλοὶ δὲ ὑμῶν οἱ τοιοῦτοί εἰσιν· φράζετε
 οὖν ἀλλήλοις, εἰ πώποτε ἡ μικρὸν ἡ μέγα ἥκουσέ
 τις ὑμῶν ἐμοῦ περὶ τῶν τοιούτων διαλεγομένου·
 καὶ ἐκ τούτων γνώσεσθε ὅτι τοιαῦτ' ἔστι καὶ τἄλλα
 25 περὶ ἐμοῦ ἂ οἱ πολλοὶ λέγουσιν.

IV. Ἐλλὰ γὰρ οὔτε τούτων οὐδέν ἔστιν, οὐδέ
 γ' εἴ τινος ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ
 ἀνθρώπους καὶ χρήματα πράττομαι, οὐδὲ τοῦτο Ε
 ἀληθές. ἐπεὶ καὶ τοῦτό γέ μοι δοκεῖ καλὸν εἶναι,
 5 εἴ τις οὗός τ' εἴη παιδεύειν ἀνθρώπους ὥσπερ
 Γοργίας τε ὁ Λεοντῖνος καὶ Πρόδικος ὁ Κεῖος καὶ
 Ἰππίας ὁ Ἡλεῖος. τούτων γὰρ ἔκαστος, ὃ ἄνδρες,
 οὗός τ' ἔστιν ἵων εἰς ἔκάστην τῶν πόλεων τοὺς νέους,
 οἷς ἔξεστι τῶν ἔαυτῶν πολιτῶν προῖκα ξυνεῖναι ὃ
 10 ἀν βούλωνται, τούτους πείθουσι τὰς ἐκείνων ξυνου-
 σίας ἀπολιπόντας σφίσιν ξυνεῖναι χρήματα δι- 2c
 δόντας καὶ χάριν προσειδέναι. ἐπεὶ καὶ ἄλλος
 ἀνήρ ἔστι Πάριος ἐνθάδε σοφὸς ὃν ἐγὼ ἥσθόμην
 ἐπιδημοῦντα· ἔτυχον γὰρ προσελθὼν ἄνδρὶ ὃς
 15 τετέλεκε χρήματα σοφισταῖς πλείω ἡ ξύμπαντες
 οἱ ἄλλοι, Καλλίᾳ τῷ Ἰππονίκου· τοῦτον οὖν ἀνη-
 ρόμην—ἔστὸν γὰρ αὐτῷ δύο νίέε—“ὦ Καλλίᾳ,”
 ἦν δ' ἐγώ, “εἰ μέν σου τῷ νίέε πώλω ἡ μόσχω
 ἐγενέσθην, εἴχομεν ἀν αὐτοῦ ἐπιστάτην λαβεῖν
 20 καὶ μισθώσασθαι, ὃς ἔμελλεν αὐτῷ καλώ τε καὶ
 ἀγαθῷ ποιῆσειν τὴν προσήκουσαν ἀρετήν· ἦν β

δ' ἀν οὗτος ἡ τῶν ἵππικῶν τις ἡ τῶν γεωργικῶν. 20
 νῦν δ' ἐπειδὴ ἀνθρώπῳ ἐστόν, τίνα αὐτοῖν ἐν νῷ
 ἔχεις ἐπιστάτην λαβεῖν; τίς τῆς τοιαύτης ἀρε-
 25 τῆς, τῆς ἀνθρωπίνης τε καὶ πολιτικῆς, ἐπιστήμων
 ἐστίν; οἶμαι γάρ σε ἐσκέφθαι διὰ τὴν τῶν νίέων
 κτῆσιν. ἔστιν τις," ἔφην ἐγώ, "ἢ οὐ;" "πάνυ γε,"
 ἢ δ' ὅς. "τίς," ἥν δ' ἐγώ, "καὶ ποδαπός, καὶ πόσου
 διδάσκει;" "Εὔηρος," ἔφη, "ὦ Σώκρατες, Πάριος,
 30 πέντε μνῶν." καὶ ἐγὼ τὸν Εὔηρον ἐμακάρισα, εἰ
 ὡς ἀληθῶς ἔχοι ταύτην τὴν τέχνην καὶ οὕτως C
 ἐμμελῶς διδάσκει. ἐγὼ οὖν καὶ αὐτὸς ἐκαλλυ-
 νόμην τε καὶ ἡβρυνόμην ἄν, εἰ ἡπιστάμην ταῦτα.
 ἀλλ' οὐ γὰρ ἐπίσταμαι, ὦ ἄνδρες Ἀθηναῖοι.

V. 'Τπολάβοι ἀν οὖν τις ὑμῶν ἵσως. "ἀλλ', ὦ Σώκρατες, τὸ σὸν τί ἐστι πρᾶγμα; πόθεν αἱ δια-
 βολαί σοι αὗται γεγόνασιν; οὐ γὰρ δήπου σοῦ γε
 οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου
 5 ἐπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μή
 τι ἐπραττεις ἄλλοιον ἢ οἱ πολλοί· λέγε οὖν ἡμῖν
 τί ἐστιν, ἵνα μὴ ἡμεῖς περὶ σοῦ αὐτοσχεδιάζωμεν.' D
 ταυτί μοι δοκεῖ δίκαια λέγειν ὁ λέγων, καγὼ ὑμῖν
 πειράσομαι ἀποδεῖξαι τί ποτ' ἔστιν τοῦτο ὁ ἐμοὶ
 10 πεποίηκεν τό τε ὄνομα καὶ τὴν διαβολήν. ἀκούετε
 δή. καὶ ἵσως μὲν δόξω τισὶν ὑμῶν παίζειν, εὖ
 μέντοι ἵστε, πᾶσαν ὑμῖν τὴν ἀληθειαν ἐρῶ. ἐγὼ
 γάρ, ὦ ἄνδρες Ἀθηναῖοι, δι' οὐδὲν ἀλλ' ἢ διὰ
 σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα. ποίαν δὴ
 15 σοφίαν ταύτην; ἡπερ ἐστὶν ἵσως ἀνθρωπίνη

σοφία. τῷ δὲ γὰρ κινδυνεύω ταύτην εἶναι 20 σοφός· οὗτοι δὲ τάχ' ἀν οὓς ἄρτι ἔλεγον, μείζω τινὰ ἢ κατ' ἄνθρωπον σοφίαν σοφοὶ εἶεν, ἢ οὐκ Ε ἔχω τί λέγω· οὐ γὰρ δὴ ἔγωγε αὐτὴν ἐπίσταμαι, 20 ἀλλ' ὅστις φησὶ ψεύδεται τε καὶ ἐπὶ διαβολῆς τῇ ἐμῇ λέγει. καί μοι, ὁ ἄνδρες Ἀθηναῖοι, μὴ θορυ- βήσητε, μηδὲ ἀν δόξω τι ὑμῶν μέγα λέγειν· οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον διν ἀν λέγω, ἀλλ' εἰς ἀξιόχρεων ὑμῶν τὸν λέγοντα ἀνοίσω. τῆς γὰρ 25 ἐμῆς, εἰ δή τίς ἐστιν σοφία καὶ οὕτα, μάρτυρα ὑμῶν παρέξομαι τὸν θεὸν τὸν ἐν Δελφοῖς. Χαιρε- φῶντα γὰρ ἵστε που. οὗτος ἐμός τε ἐταῖρος ἦν 30 ἐκ νέου καὶ ὑμῶν τῷ πλήθει ἐταῖρός τε καὶ ξυν- έψυγε τὴν φυγὴν ταύτην καὶ μεθ' ὑμῶν κατῆλθε. καὶ ἵστε δὴ οἵος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ' 35 ὅ τι ὅρμήσειεν. καὶ δὴ ποτε καὶ εἰς Δελφοὺς ἐλθὼν ἐτόλμησε τοῦτο μαντεύσασθαι· καί, ὅπερ λέγω, μὴ θορυβεῖτε, ὁ ἄνδρες· ἥρετο γὰρ δὴ εἴ τις ἐμοῦ εἴη σοφώτερος. ἀνεῖλεν οὖν ἡ Πυθία μηδένα σοφώτερον εἶναι. καὶ τούτων πέρι ὁ ἀδελφὸς ὑμῶν 45 αὐτοῦ οὗτοσὶ μαρτυρήσει, ἐπειδὴ ἐκεῖνος τετελεύ- τηκεν.

VI. Σκέψασθε δὲ ὃν ἔνεκα ταῦτα λέγω· μέλλω διδάξειν ὅθεν μοι ἡ διαβολὴ γέγονε. ταῦτα γὰρ ἔγὼ ἀκούσας ἐνεθυμούμην οὔτωσί· “τί ποτε λέγει ὁ θεός, καὶ τί ποτε αἰνίτεται; ἔγὼ γὰρ 5 δὴ οὔτε μέγα οὔτε σμικρὸν ξύνοιδα ἐμαυτῷ σοφὸς ὁν· τί οὖν ποτε λέγει φάσκων ἐμὲ σοφώτατον

εῖναι; οὐ γὰρ δήπου ψεύδεται γε· οὐ γὰρ θέμις 21
 αὐτῷ. καὶ πολὺν μὲν χρόνον ἡπόρουν τί ποτε
 λέγει. ἔπειτα μόγις πάνυ ἐπὶ ζήτησιν αὐτοῦ τοι-
 ιο αύτην τινὰ ἐτραπόμην. ἥλθον ἐπί τινα τῶν δο-
 κούντων σοφῶν εἶναι, ὡς ἐνταῦθα, εἴπερ που, ἐλέγ-
 ξων τὸ μαντεῖον καὶ ἀποφανῶν τῷ χρησμῷ ὅτι
 “οὗτοσὶ ἐμοῦ σοφώτερός ἐστι, σὺ δ’ ἐμὲ ἔφησθα.”
 διασκοπῶν οὖν τοῦτον — ὀνόματι γὰρ οὐδὲν δέομαι
 15 λέγειν, ἦν δέ τις τῶν πολιτικῶν πρὸς ὃν ἐγὼ σκοπῶν
 τοιοῦτόν τι ἔπαθον, ὁ ἄνδρες Ἀθηναῖοι,— καὶ δια-
 λεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ δοκεῖν
 μὲν εἶναι σοφὸς ἄλλοις τε πολλοῖς ἀνθρώποις καὶ
 μάλιστα ἑαυτῷ, εἶναι δ’ οὐ. καպειτα ἐπειρώμην
 20 αὐτῷ δεικνύναι ὅτι οὕτοι μὲν εἶναι σοφός, εἴη δ’
 οὐ. ἐντεῦθεν οὖν τούτῳ τε ἀπηχθόμην καὶ πολλοῖς D
 τῶν παρόντων, πρὸς ἐμαυτὸν δ’ οὖν ἀπιών ἐλογι-
 ζόμην ὅτι “τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτε-
 ρός εἰμι· κινδυνεύει μὲν γὰρ ἡμῶν οὐδέτερος οὐδὲν
 25 καλὸν κάγαθὸν εἰδέναι, ἀλλ’ οὗτος μὲν οἵεται τι
 εἰδέναι οὐκ εἰδώς, ἐγὼ δέ, ὡσπερ οὖν οὐκ οἶδα,
 οὐδὲ οἴομαι· ἔοικα γοῦν τούτου γε σμικρῷ τινι
 αὐτῷ τούτῳ σοφώτερος εἶναι, ὅτι ἀ μὴ οἶδα οὐδὲ
 οἴομαι εἰδέναι.” ἐντεῦθεν ἐπ’ ἄλλον ἦταν τῶν ἐκείνου
 30 δοκούντων σοφωτέρων εἶναι, καί μοι ταῦτα ταῦτα E
 ἔδοξε· καὶ ἐνταῦθα κάκείνω καὶ ἄλλοις πολλοῖς
 ἀπηχθόμην.

VII. Μετὰ ταῦτ’ οὖν ἡδη ἐφεξῆς ἦταν, αἰσθανόμε-
 νος μὲν καὶ λυπούμενος καὶ δεδιώς ὅτι ἀπηχθανόμην,

ὅμως δὲ ἀναγκαῖον ἐδόκει εἶναι τὸ τοῦ θεοῦ περὶ 21
 πλείστου ποιεῖσθαι· ἵτεον οὖν σκοποῦντι τὸν χρη-
 σμόν, τί λέγει, ἐπὶ ἄπαντας τούς τι δοκοῦντας
 εἰδέναι. καὶ νὴ τὸν κύνα, ὃ ἄνδρες Ἀθηναῖοι 22
 — δεῖ γὰρ πρὸς ὑμᾶς τάληθῆ λέγειν — ἥ μὴν ἔγὼ
 ἔπαθόν τι τοιοῦτον· οἱ μὲν μάλιστα εὐδοκιμοῦντες
 ἔδοξάν μοι ὀλίγου δεῖν τοῦ πλείστου ἐνδεεῖς εἶναι
 10 ζητοῦντι κατὰ τὸν θεόν, ἄλλοι δὲ δοκοῦντες φαυλό-
 τεροι ἔπιεικέστεροι εἶναι ἄνδρες πρὸς τὸ φρονίμως
 ἔχειν. δεῖ δὴ ὑμῶν τὴν ἐμὴν πλάνην ἐπιδεῖξαι
 ὡσπερ πόνους τινὰς πονοῦντος, ἵνα μοι καὶ ἀν-
 ἐλεγκτος ἥ μαντεία γένοιτο. μετὰ γὰρ τοὺς πολιτι-
 15 κοὺς ἥταν ἐπὶ τοὺς ποιητὰς τούς τε τῶν τραγῳδιῶν
 καὶ τοὺς τῶν διθυράμβων καὶ τοὺς ἄλλους, ὡς 20
 ἐνταῦθα ἐπ' αὐτοφώρῳ καταληψόμενος ἐμαυτὸν
 ἀμαθέστερον ἐκείνων ὅντα. ἀναλαμβάνων οὖν
 αὐτῶν τὰ ποιήματα ἃ μοι ἐδόκει μάλιστα πεπραγ-
 20 ματεῦσθαι αὐτοῖς, διηρώτων ἀν αὐτοὺς τί λέγοιεν,
 ἵν' ἄμα τι καὶ μανθάνοιμι παρ' αὐτῶν. αἰσχύνομαι
 οὖν ὑμῶν εἰπεῖν, ὃ ἄνδρες, τάληθῆ· ὅμως δὲ ῥητέον.
 ὡς ἔπος γὰρ εἰπεῖν ὀλίγου αὐτῶν ἄπαντες οἱ παρ-
 25 ὄντες ἀν βέλτιον ἔλεγον περὶ ὃν αὐτοὶ ἐπεποιήκε-
 σαν. ἔγνων οὖν καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ
 τοῦτο, ὅτι οὐ σοφίᾳ ποιοῦεν ἢ ποιοῖεν, ἀλλὰ 30
 φύσει τινὶ καὶ ἐνθουσιάζοντες, ὡσπερ οἱ θεομάν-
 τεις καὶ οἱ χρησμῷδοι· καὶ γὰρ οὗτοι λέγουσι
 μὲν πολλὰ καὶ καλά, ἵσασιν δὲ οὐδὲν ὃν λέγουσι.
 τοιοῦτόν τι μοι ἐφάνησαν πάθος καὶ οἱ ποιηταὶ

πεπονθότες· καὶ ἅμα ἡσθόμην αὐτῶν διὰ τὴν 22 ποίησιν οἰομένων καὶ τἄλλα σοφωτάτων εἶναι ἀνθρώπων, ἂν οὐκ ἥσαν. ἀπῆτα οὖν καὶ ἐντεῦθεν τῷ αὐτῷ οἰόμενος περιγεγονέναι φῶτερ καὶ τῶν 35 πολιτικῶν.

VIII. Τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνας ἥτια· ἔμαυτῷ γὰρ ξυνήδη οὐδὲν ἐπισταμένῳ, ὡς ἔπος Δ εἰπεῖν, τούτους δέ γ' ἥδη ὅτι εὑρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους. καὶ τούτου μὲν οὐκ ἐψεύσθην, 5 ἀλλ' ἥπισταντο ἂν ἐγὼ οὐκ ἥπιστάμην καί μου ταύτη σοφώτεροι ἥσαν. ἀλλ', ὁ ἄνδρες Ἀθηναῖοι, ταῦτόν μοι ἔδοξαν ἔχειν ἀμάρτημα ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί· διὰ τὸ τὴν τέχνην καλῶς ἐξεργάζεσθαι ἕκαστος ἥξιον καὶ 10 τἄλλα τὰ μέγιστα σοφώτατος εἶναι, καὶ αὐτῶν αὗτη ἡ πλημμέλεια ἐκείνην τὴν σοφίαν ἀπέκρυπτεν· ὥστ' ἔμετέ ἔμαυτὸν ἀνερωτᾶν ὑπὲρ τοῦ χρησμοῦ, Ε πότερα δεξαίμην ἀν οὗτω ὥσπερ ἔχω ἔχειν, μήτε τι σοφὸς ὁν τὴν ἐκείνων σοφίαν μήτε ἀμαθῆς τὴν 15 ἀμαθίαν, ἡ ἀμφότερα ἂν ἐκεῖνοι ἔχουσιν ἔχειν. ἀπεκρινάμην οὖν ἔμαυτῷ καὶ τῷ χρησμῷ ὅτι μοι λυσιτελοῖ ὥσπερ ἔχω ἔχειν.

IX. Ἐκ ταυτησὶ δὴ τῆς ἐξετάσεως, ὁ ἄνδρες Ἀθηναῖοι, πολλαὶ μὲν ἀπέχθειαί μοι γεγόνασι 23 καὶ οἵαι χαλεπώταται καὶ βαρύταται, ὥστε πολλὰς διαβολὰς ἀπ' αὐτῶν γεγονέναι, ὅνομα δὲ τοῦτο λέ- 5 γεσθαι, σοφὸς εἶναι. οἴονται γάρ με ἕκαστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφόν, ἂν ἄλλον

εξελέγξω· τὸ δὲ κινδυνεύει, ὃ ἄνδρες, τῷ ὅντι ὁ 23
 θεὸς σοφὸς εἶναι, καὶ ἐν τῷ χρησμῷ τούτῳ τοῦτο
 λέγειν, ὅτι ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία
 10 ἔστιν καὶ οὐδενός· καὶ φαίνεται τοῦτ' οὐ λέγειν τὸν
 Σωκράτη, προσκεχρῆσθαι δὲ τῷ ἐμῷ ὀνόματι, ἐμὲ
 παράδειγμα ποιούμενος, ὥσπερ ἀν εἰ εἴποι ὅτι B
 “οὗτος ὑμῶν, ὃ ἄνθρωποι, σοφώτατός ἔστιν, ὅστις
 ὥσπερ Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἀξιός ἔστι
 15 τῇ ἀληθείᾳ πρὸς σοφίαν.” ταῦτ’ οὖν ἐγὼ μὲν ἔτι
 καὶ νῦν περιών ζητῶ καὶ ἐρευνῶ κατὰ τὸν θεόν, καὶ
 τῶν ἀστῶν καὶ ξένων ἢν τινα οἴωμαι σοφὸν εἶναι·
 καὶ ἐπειδάν μοι μὴ δοκῇ, τῷ θεῷ βοηθῶν ἐνδείκνυ-
 μαι ὅτι οὐκ ἔστι σοφός. καὶ ὑπὸ ταύτης τῆς ἀσχο-
 20 λίας οὕτε τι τῶν τῆς πόλεως πρᾶξαί μοι σχολὴ
 γέγονεν ἀξιον λόγου οὕτε τῶν οἰκείων, ἀλλ’ ἐν
 πενίᾳ μυρίᾳ εἰμὶ διὰ τὴν τοῦ θεοῦ λατρείαν. C

X. Πρὸς δὲ τούτοις οἵ νέοι μοι ἐπακολουθοῦντες,
 οἷς μάλιστα σχολή ἔστιν, οἱ τῶν πλουσιωτάτων,
 αὐτόματοι χαίρουσιν ἀκούοντες ἐξεταζομένων τῶν
 ἀνθρώπων, καὶ αὐτοὶ πολλάκις ἐμὲ μιμοῦνται, εἴτα
 5 ἐπιχειροῦσιν ἄλλους ἐξετάζειν· καπέπειτα, οἶμαι,
 εὑρίσκουσι πολλὴν ἀφθονίαν οἰομένων μὲν εἰδέναι
 τι ἀνθρώπων, εἰδότων δὲ ὀλίγα ἢ οὐδέν. ἐντεῦθεν
 οὖν οἱ ὑπ' αὐτῶν ἐξεταζόμενοι ἐμοὶ ὀργίζονται, ἀλλ’
 10 οὐχ αὐτοῖς, καὶ λέγουσιν ὡς “Σωκράτης τίς ἔστι μια-
 ρώτατος καὶ διαφθείρει τοὺς νέους.” καὶ ἐπειδάν τις D
 αὐτοὺς ἐρωτᾷ ὅ τι ποιῶν καὶ ὅ τι διδάσκων, ἔχουσι
 μὲν οὐδὲν εἰπεῖν, ἀλλ’ ἀγνοοῦσιν, ἵνα δὲ μὴ δοκῶσι

ἀπορεῖν, τὰ κατὰ πάντων τῶν φιλοσοφούντων πρό- 23
χειρα ταῦτα λέγουσιν, ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ¹⁵
γῆς καὶ θεοὺς μὴ νομίζειν καὶ τὸν ἥττω λόγον
κρείττω ποιεῖν. τὰ γὰρ ἀληθῆ, οἶμαι, οὐκ ἀν
ἔθέλοιεν λέγειν, ὅτι κατάδηλοι γίγνονται προσ-
ποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν. ἄτε
οὖν, οἶμαι, φιλότιμοι ὄντες καὶ σφοδροὶ καὶ Ε²⁰
πολλοί, καὶ ξυντεταγμένως καὶ πιθανῶς λέγοντες
περὶ ἐμοῦ, ἐμπεπλήκασιν ὑμῶν τὰ ὅτα καὶ πάλαι
καὶ σφοδρῶς διαβάλλοντες. ἐκ τούτων καὶ Μέλη-
τός μοι ἐπέθετο καὶ Ἀνυτος καὶ Λύκων, Μέλητος
μὲν ὑπὲρ τῶν ποιητῶν ἀχθόμενος, Ἀνυτος δὲ ὑπὲρ²⁵
τῶν δημιουργῶν καὶ τῶν πολιτικῶν, Λύκων δὲ
ὑπὲρ τῶν ρήτορων. ὥστε, ὅπερ ἀρχόμενος ἔγὼ
ἔλεγον, θαυμάζοιμ' ἀν εἰ οὗσ Τ' εἴην ἔγὼ ὑμῶν
ταύτην τὴν διαβολὴν ἐξελέσθαι ἐν οὕτως ὀλίγῳ
χρόνῳ οὕτω πολλὴν γεγονυῖαν. ταῦτ' ἔστιν ὑμῖν,³⁰
ὦ ἄνδρες Ἀθηναῖοι, τάληθῆ, καὶ ὑμᾶς οὔτε μέγα³⁵
οὔτε μικρὸν ἀποκρυψάμενος ἔγὼ λέγω οὐδ' ὑπο-
στειλάμενος. καίτοι οἶδα σχεδὸν ὅτι τοῖς αὐτοῖς
ἀπεχθάνομαι. ὃ καὶ τεκμήριον ὅτι ἀληθῆ λέγω
καὶ ὅτι αὕτη ἔστιν ἡ διαβολὴ ἡ ἐμὴ καὶ τὰ αἴτια
ταῦτα ἔστιν. καί ἐάν τε νῦν ἐάν τε αὐθις ζητήσῃτε Β
ταῦτα, οὕτως εὐρήσετε.

XI. Περὶ μὲν οὖν ὧν οἱ πρῶτοί μου κατήγοροι
κατηγόρουν αὕτη ἔστιν ἵκανὴ ἀπολογία πρὸς ὑμᾶς.
πρὸς δὲ Μέλητον τὸν ἀγαθόν τε καὶ φιλόπολιν, ὡς
φησι, καὶ τοὺς ὑστέρους μετὰ ταῦτα πειράσομαι

5 ἀπολογεῖσθαι. αὐθις γὰρ δή, ὡσπερ ἐτέρων τού- 24
 των ὅντων κατηγόρων, λάβωμεν αὖ τὴν τούτων
 ἀντωμοσίαν. ἔχει δέ πως ὁδε· Σωκράτη φησὶν
 ἀδικεῖν τοὺς τε νέους διαφθείροντα καὶ θεοὺς οὓς
 ἡ πόλις νομίζει οὐ νομίζοντα, ἔτερα δὲ δαιμόνια C
 10 καινά. τὸ μὲν δὴ ἔγκλημα τοιοῦτόν ἐστιν· τού-
 του δὲ τοῦ ἔγκλήματος ἐν ἔκαστον ἐξετάσωμεν.
 φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα.
 ἐγὼ δέ γε, ὁ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημι Μέλη-
 τον, ὅτι σπουδῇ χαριεντίζεται, ρᾳδίως εἰς ἀγῶνα
 15 καθιστὰς ἀνθρώπους, περὶ πραγμάτων προσποιού-
 μενος σπουδάζειν καὶ κήδεσθαι ὃν οὐδὲν τούτῳ
 πώποτε ἐμέλησεν. ὡς δὲ τοῦτο οὕτως ἔχει, πειρά-
 σομαι καὶ ὑμῖν ἐπιδεῖξαι.

XII. Καί μοι δεῦρο, ὁ Μέλητε, εἰπέ· ἄλλο τι
 ἢ περὶ πολλοῦ ποιεῖ ὅπως ὡς βέλτιστοι οἱ νεώ- D
 τεροι ἔσονται; “ἔγωγε.” ἵθι δή νυν εἰπὲ τούτοις
 τίς αὐτοὺς βελτίους ποιεῖ. δῆλον γὰρ ὅτι οἶσθα,
 5 μέλον γέ σοι. τὸν μὲν γὰρ διαφθείροντα ἐξευρών,
 ὡς φῆς, ἐμὲ εἰσάγεις τουτοισὶ καὶ κατηγορεῖς· τὸν
 δὲ δὴ βελτίους ποιοῦντα ἵθι εἰπὲ καὶ μήνυσον αὐ-
 τοῖς τίς ἐστιν. ὄρᾶς, ὁ Μέλητε, ὅτι σιγᾶς καὶ
 οὐκ ἔχεις εἰπεῖν; καίτοι οὐκ αἰσχρόν σοι δοκεῖ
 10 εἶναι καὶ ἱκανὸν τεκμήριον οὗ δὴ ἐγὼ λέγω, ὅτι
 σοι οὐδὲν μεμέληκεν; ἀλλ’ εἰπέ, ὁ γαθέ, τίς
 αὐτοὺς ἀμείνους ποιεῖ. “οἱ νόμοι.” ἀλλ’ οὐ
 τοῦτο ἐρωτῶ, ὁ βέλτιστε, ἀλλὰ τίς ἀνθρωπος, E
 ὃστις πρῶτον καὶ αὐτὸ τοῦτο οἶδε, τοὺς νόμους.

15 “οὐτοι, ὁ Σώκρατες, οἵ δικαστάι·” πῶς λέγεις, ὁ 24
 Μέλητε; οἶδε τοὺς νέους παιδεύειν οἵοι τέ εἰσι
 καὶ βελτίους ποιοῦσιν; “μάλιστα.” πότερον
 ἄπαντες, ἢ οἱ μὲν αὐτῶν, οἱ δ' οὐ; “ἄπαντες.”
 εὖ γε νὴ τὴν Ἡραν λέγεις, καὶ πολλὴν ἀφθονίαν
 20 τῶν ὡφελούντων. τί δὲ δή; οἶδε οἱ ἀκροαταὶ
 βελτίους ποιοῦσιν ἢ οὐ; “καὶ οὐτοι.” τί δὲ 25
 οἱ βουλευταί; “καὶ οἱ βουλευταί.” ἀλλ' ἄρα,
 ὁ Μέλητε, μὴ οἱ ἐν τῇ ἐκκλησίᾳ, οἱ ἐκκλησιασταί,
 διαφθείρουσι τοὺς νεωτέρους; ἢ κάκεῖνοι βελτίους
 25 ποιοῦσιν ἄπαντες; “κάκεῖνοι.” πάντες ἄρα, ὡς
 ἔοικεν, Ἀθηναῖοι καλοὺς κάγαθοὺς ποιοῦσι πλὴν
 ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. οὗτω λέγεις;
 “πάνυ σφόδρα ταῦτα λέγω.” πολλὴν γ' ἐμοῦ
 κατέγνωκας δυστυχίαν. καί μοι ἀπόκριναι. ἢ
 30 καὶ περὶ ἵππους οὗτω σοι δοκεῖ ἔχειν; οἱ μὲν
 βελτίους ποιοῦντες αὐτοὺς πάντες ἄνθρωποι εἶναι, B
 εἴς δέ τις ὁ διαφθείρων; ἢ τούναντίον τούτου πᾶν
 εἴς μέν τις ὁ βελτίους οὗτος τ' ὅν ποιεῖν ἢ πάνυ
 ὀλίγοι, οἱ ἵππικοι· οἱ δὲ πολλοὶ ἐάν περ ξυνῶσι
 35 καὶ χρῶνται ἵππους, διαφθείρουσιν; οὐχ οὕτως
 ἔχει, ὁ Μέλητε, καὶ περὶ ἵππων καὶ τῶν ἄλλων
 ἀπάντων ζώων; πάντως δήπου, ἐάν τε σὺ καὶ
 Ἀνυτος οὐ φῆτε ἐάν τε φῆτε· πολλὴ γὰρ ἄν τις
 εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἴς μὲν μόνος
 40 αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὡφελοῦσιν. ἀλλὰ
 γάρ, ὁ Μέλητε, ἵκανῶς ἐπιδείκνυσαι ὅτι οὐδεπώ- C
 ποτε ἐφρόντισας τῶν νέων, καὶ σαφῶς ἀποφαίνεις

τὴν σαυτοῦ ἀμέλειαν, ὅτι οὐδέν σοι μεμέληκεν περὶ 25
ῶν ἐμὲ εἰσάγεις.

XIII. Ἐτι δὲ ἡμῖν εἰπέ, ὁ πρὸς Διός, Μέλητε,
πότερον ἔστιν οἰκεῖν ἄμεινον ἐν πολίταις χρηστοῖς
ἢ πονηροῖς; ὁ τάν, ἀπόκριναι· οὐδὲν γάρ τοι
χαλεπὸν ἔρωτῶ. οὐχ οἱ μὲν πονηροὶ κακόν τι
5 ἔργαζονται τοὺς ἀεὶ ἔγγυτάτῳ ἑαυτῶν ὅντας, οἱ δ'
ἀγαθοὶ ἀγαθόν τι; “πάνυ γε.” ἔστιν οὖν ὅστις
βούλεται ὑπὸ τῶν ξυνόντων βλάπτεσθαι μᾶλλον D
ἢ ὠφελεῖσθαι; ἀπόκριναι, ὁ ἀγαθέ· καὶ γὰρ ὁ
νόμος κελεύει ἀποκρίνεσθαι. ἔσθ' ὅστις βούλεται
10 βλάπτεσθαι; “οὐ δῆτα.” φέρε δή, πότερον ἐμὲ
εἰσάγεις δεῦρο ὡς διαφθείροντα τοὺς νεωτέρους καὶ
πονηροτέρους ποιοῦντα ἔκόντα ἢ ἄκοντα; “ἔκόντα
15 ἔγωγε.” τί δῆτα, ὁ Μέλητε; τοσοῦτον σὺ ἐμοῦ
σοφώτερος εἴ τηλικούτου ὅντος τηλικόσδε ὥν, ὥστε
σὺ μὲν ἔγνωκας ὅτι οἱ μὲν κακοὶ κακόν τι ἔργά-
ζονται ἀεὶ τοὺς μάλιστα πλησίον ἑαυτῶν, οἱ δὲ E
ἀγαθοὶ ἀγαθόν· ἔγὼ δὲ δὴ εἰς τοσοῦτον ἀμαθίας
ἥκω ὥστε καὶ τοῦτ' ἀγνοῶ, ὅτι, ἐάν τινα μοχθηρὸν
ποιήσω τῶν ξυνόντων, κινδυνεύσω κακόν τι λαβεῖν
20 ἀπ' αὐτοῦ, ὥστε τοῦτο τὸ τοσοῦτον κακὸν ἔκὼν
ποιῶ, ὡς φῆς σύ; ταῦτα ἔγώ σοι οὐ πείθομαι, ὁ
Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα·
ἄλλ' ἡ οὐ διαφθείρω, ἡ εἰ διαφθείρω, ἄκων, ὥστε 26
σύ γε κατ' ἀμφότερα ψεύδει. εἰ δὲ ἄκων διαφθείρω,
25 τῶν τοιούτων καὶ ἄκουσίων ἀμαρτημάτων οὐ δεῦρο
νόμος εἰσάγειν ἔστιν, ἀλλὰ ἴδιᾳ λαβόντα διδάσκειν

καὶ νουθετεῖν· δῆλον γὰρ ὅτι, ἐὰν μάθω, παύσομαι ²⁶
 ὁ γε ἄκων ποιῶ. σὺ δὲ ξυγγενέσθαι μέν μοι καὶ
 διδάξαι ἔφυγες καὶ οὐκ ἡθέλησας, δεῦρο δὲ εἰσ-
³⁰ αγεις οἱ νόμος ἐστὶν εἰσάγειν τοὺς κολάσεως δεομέ-
 νους, ἀλλ’ οὐ μαθήσεως.

XIV. Ὄλλα γάρ, ὁ ἄνδρες Ἀθηναῖοι, τοῦτο
 μὲν δῆλον ἥδη ἐστὶν ὃ ἐγὼ ἔλεγον, ὅτι Μελήτῳ ^B
 τούτων οὔτε μέγα οὔτε μικρὸν πώποτε ἐμέλησεν.
 ὅμως δὲ δὴ λέγε ήμῖν, πῶς με φῆς διαφθείρειν,
⁵ ὁ Μέλητε, τοὺς νεωτέρους; ἦ δῆλον δὴ ὅτι κατὰ
 τὴν γραφὴν ἦν ἐγράψω, θεοὺς διδάσκοντα μὴ
 νομίζειν οὓς ἡ πόλις νομίζει, ἔτερα δὲ δαιμόνια
 καινά; οὐ ταῦτα λέγεις ὅτι διδάσκων διαφθείρω;
 “πάνυ μὲν οὖν σφόδρα ταῦτα λέγω.” πρὸς αὐτῶν
¹⁰ τοίνυν, ὁ Μέλητε, τούτων τῶν θεῶν ὃν νῦν ὁ λόγος
 ἐστίν, εἰπὲ ἔτι σαφέστερον καὶ ἐμοὶ καὶ τοῖς ^C
 ἄνδρασι τούτοις. ἐγὼ γὰρ οὐ δύναμαι μαθεῖν
 πότερον λέγεις διδάσκειν με νομίζειν εἶναι τινας
 θεούς, καὶ αὐτὸς ἄρα νομίζω εἶναι θεούς, καὶ οὐκ
¹⁵ εἰμὶ τὸ παράπαν ἄθεος οὐδὲ ταύτη ἀδικῶ, οὐ μέντοι
 οὕσπερ γε ἡ πόλις ἀλλὰ ἔτέρους, καὶ τοῦτ’ ἐστιν
 ὁ μοι ἐγκαλεῖς, ὅτι ἔτέρους· ἦ παντάπασί με φῆς
 οὔτε αὐτὸν νομίζειν θεοὺς τούς τε ἄλλους ταῦτα
 διδάσκειν. “ταῦτα λέγω, ως τὸ παράπαν οὐ
²⁰ νομίζεις θεούς.” ὁ θαυμάσιε Μέλητε, ἵνα τί^D
 ταῦτα λέγεις; οὐδὲ ἥλιον οὐδὲ σελήνην ἄρα
 νομίζω θεοὺς εἶναι, ὥσπερ οἱ ἄλλοι ἀνθρωποι;
 “μὰ Δῖ”, ὁ ἄνδρες δικασταί, ἐπεὶ τὸν μὲν ἥλιον

λίθον φησὶν εἶναι, τὴν δὲ σελήνην γῆν.” Ἐναξα- 26
 γόρου οἱει κατηγορεῖν, ὃ φίλε Μέλητε, καὶ οὗτω
 καταφρονεῖς τῶνδε καὶ οἱει αὐτοὺς ἀπείρους γραμ-
 μάτων εἶναι, ὥστε οὐκ εἰδέναι ὅτι τὰ Ἐναξαγόρου
 βιβλία τοῦ Κλαζομενίου γέμει τούτων τῶν λόγων;
 καὶ δὴ καὶ οἱ νέοι ταῦτα παρ’ ἐμοῦ μανθάνουσιν ἀ-
 30 ἔξεστιν ἐνίοτε, εἰ πάνυ πολλοῦ, δραχμῆς ἐκ τῆς Ε
 ὁρχήστρας πριαμένοις Σωκράτους καταγελᾶν, ἐὰν
 προσποιηταὶ ἔαυτοῦ εἶναι, ἄλλως τε καὶ οὗτως
 ἄτοπα ὄντα. ἀλλ’, ὃ πρὸς Διός, οὗτοσί σοι δοκῶ
 οὐδένα νομίζειν θεὸν εἶναι; “οὐ μέντοι μὰ Δία
 35 οὐδ’ ὅπωστιοῦν.” ἀπιστός γ’ εἰ, ὃ Μέλητε, καὶ
 ταῦτα μέντοι, ὡς ἐμοὶ δοκεῖς, σαυτῷ, ἐμοὶ γὰρ
 δοκεῖ οὗτοσί, ὃ ἄνδρες Ἀθηναῖοι, πάνυ εἶναι
 ὑβριστὴς καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γραφὴν
 ταύτην ὕβρει τινὶ καὶ ἀκολασίᾳ καὶ νεότητι γρά-
 40 ψασθαι. ἔοικεν γὰρ ὥσπερ αἴνιγμα ξυντιθέντι 27
 διαπειρωμένῳ. “ἄρα γνώσεται Σωκράτης ὁ σοφὸς
 δὴ ἐμοῦ χαριεντιζομένου καὶ ἐναντί’ ἐμαυτῷ λέγον-
 τος, ἦ ἐξαπατήσω αὐτὸν καὶ τοὺς ἄλλους τοὺς
 ἀκούοντας;” οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἐναντία
 45 λέγειν αὐτὸς ἐαυτῷ ἐν τῇ γραφῇ, ὥσπερ ἀν εἰ εἴποι.
 “ἀδικεῖ Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς
 νομίζων.” καίτοι τοῦτο ἐστι παίζοντος.

XV. Ξυνεπισκέψασθε δή, ὃ ἄνδρες, ἦ μοι
 φαίνεται ταῦτα λέγειν. σὺ δὲ ἡμῖν ἀπόκριναι, ὃ
 Μέλητε. ὑμεῖς δέ, ὅπερ κατ’ ἀρχὰς ὑμᾶς παρη- B
 τησάμην, μέμνησθέ μοι μὴ θορυβεῖν, ἐὰν ἐν τῷ

5 εἰωθότι τρόπῳ τοὺς λόγους ποιῶμαι. ἔστιν ὅστις 27
 ἀνθρώπων, ὡς Μέλητε, ἀνθρώπεια μὲν νομίζει πράγ-
 ματ' εἶναι, ἀνθρώπους δὲ οὐ νομίζει; ἀποκρινέ-
 σθω, ὡς ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα θορυβεύτω·
 ἔσθ' ὅστις ἵππους μὲν οὐ νομίζει, ἵππικὰ δὲ πράγ-
 10 ματα; ἢ αὐλητὰς μὲν οὐ νομίζει εἶναι, αὐλητικὰ
 δὲ πράγματα; οὐκ ἔστιν, ὡς ἄριστε ἀνδρῶν· εἰ
 μὴ σὺ βούλει ἀποκρίνασθαι, ἐγὼ σοὶ λέγω καὶ τοῖς
 ἄλλοις τουτοισί. ἀλλὰ τὸ ἐπὶ τούτῳ γε ἀπόκριναι·
 ἔσθ' ὅστις δαιμόνια μὲν νομίζει πράγματ' εἶναι, C
 15 δαίμονας δὲ οὐ νομίζει; “οὐκ ἔστιν.” ὡς ὕνη-
 σας, ὅτι μόγις ἀπεκρίνω ὑπὸ τουτωνὶ ἀναγκαζόμε-
 νος. οὐκοῦν δαιμόνια μὲν φῆς με καὶ νομίζειν καὶ
 διδάσκειν, εἴ τ' οὖν καὶ εἴ τε παλαιά· ἀλλ' οὖν
 δαιμόνια γε νομίζω κατὰ τὸν σὸν λόγον, καὶ ταῦτα
 20 καὶ διωμόσω ἐν τῇ ἀντιγραφῇ. εἰ δὲ δαιμόνια
 νομίζω, καὶ δαίμονας δήπου πολλὴ ἀνάγκη νομίζειν
 μέ ἔστιν· οὐχ οὔτως ἔχει; ἔχει δή· τίθημι γάρ
 σε ὁμολογοῦντα, ἐπειδὴ οὐκ ἀποκρίνει. τοὺς δὲ
 δαίμονας οὐχὶ ἥτοι θεούς γε ἥγούμεθα ἢ θεῶν D
 25 παῖδας; φῆς ἢ οὐ; “πάνυ γε.” οὐκοῦν εἴ περ
 δαίμονας ἥγοῦμαι, ὡς σὺ φῆς, εἰ μὲν θεοί τινές
 εἰσιν οἱ δαίμονες, τοῦτ' ἀν εἴη ὃ ἐγώ φημί σε αἰνίτ-
 τεσθαι καὶ χαριεντίζεσθαι, θεοὺς οὐχ ἥγούμενον
 φάναι ἐμὲ θεοὺς αὐτοὺς ἥγεισθαι πάλιν, ἐπειδήπερ γε
 30 δαίμονας ἥγοῦμαι· εἰ δ' αὐτοὶ δαίμονες θεῶν παῖδες
 εἰσιν νόθοι τινὲς ἢ ἐκ νυμφῶν ἢ ἐκ τινῶν ἄλλων,
 ὅν δὴ καὶ λέγονται, τίς ἀν ἀνθρώπων θεῶν μὲν

παῖδας ἥγοῦτο εἶναι, θεοὺς δὲ μή; ὅμοίως γὰρ ἀν²⁷
 ἄτοπον εἴη ὕσπερ ἀν εἴ τις ἵππων μὲν παῖδας Ε
 35 ἥγοῦτο [ἢ] καὶ ὅνων, τοὺς ἡμιόνους, ἵππους δὲ καὶ
 ὅνους μὴ ἥγοῦτο εἶναι. ἀλλ', ὦ Μέλητε, οὐκ ἔστιν
 ὅπως σὺ ταῦτα οὐχὶ ἀποπειρώμενος ἡμῶν ἐγράψω
 τὴν γραφὴν ταύτην ἢ ἀπορῶν ὅ τι ἐγκαλοῦς ἔμοι
 ἀληθὲς ἀδίκημα· ὅπως δὲ σύ τινα πείθοις ἀν καὶ
 40 σμικρὸν νοῦν ἔχοντα ἀνθρώπων, ώς οὐ τοῦ αὐτοῦ
 ἔστιν καὶ δαιμόνια καὶ θεῖα ἥγεισθαι, καὶ αὖ τοῦ
 αὐτοῦ μήτε δαίμονας μήτε θεοὺς μήτε ἥρωας,²⁸
 οὐδεμία μηχανῆ ἔστιν.

XVI. Ἐπειδὴ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ώς μὲν
 ἔγὼ οὐκ ἀδικῶ κατὰ τὴν Μελήτου γραφὴν, οὐ
 πολλῆς μοι δοκεῖ εἶναι ἀπολογίας, ἀλλὰ ἰκανὰ καὶ
 ταῦτα· ὃ δὲ καὶ ἐν τοῖς ἔμπροσθεν ἔλεγον, ὅτι
 5 πολλή μοι ἀπέχθεια γέγονεν καὶ πρὸς πολλούς, εὖ
 ἴστε ὅτι ἀληθές ἔστιν. καὶ τοῦτ' ἔστιν ὃ ἔμε
 αἱρήσει, ἐάν περ αἱρῇ, οὐ Μέλητος οὐδὲ Ἀνυτος,
 ἀλλ' ἡ τῶν πολλῶν διαβολή τε καὶ φθόνος. ἂ δὴ
 πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς ἄνδρας ἥρηκεν,
 10 οἵμαι δὲ καὶ αἱρήσειν· οὐδὲν δὲ δεινὸν μὴ ἐν
 ἔμοὶ στῇ. ἴσως δ' ἀν οὖν εἴποι τις· “εἰτ' οὐκ
 αἰσχύνει, ὦ Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτη-
 δεύσας, ἐξ οὗ κινδυνεύεις νυνὶ ἀποθανεῖν;” ἔγὼ δὲ
 τούτῳ ἀν δίκαιον λόγον ἀντείποιμι, ὅτι “οὐ καλῶς
 15 λέγεις, ὦ ἀνθρωπε, εἰ οἴει δεῖν κίνδυνον ὑπολογί-
 ζεσθαι τοῦ ζῆν ἢ τεθνάναι ἄνδρα ὅτου τι καὶ
 σμικρὸν ὄφελός ἔστιν, ἀλλ' οὐκ ἐκεῖνο μόνον σκο-

πεῖν, ὅταν πράττῃ, πότερα δίκαια ἢ ἄδικα πράττει, 28
 καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ. φαῦλοι γὰρ ἀν
 20 τῷ γε σῷ λόγῳ εἶεν τῶν ἡμιθέων ὅσοι ἐν Τροίᾳ C
 τετελευτήκασιν οἱ τε ἄλλοι καὶ ὁ τῆς Θέτιδος υἱός,
 ὃς τοσοῦτον τοῦ κινδύνου κατεφρόνησεν παρὰ τὸ
 αἰσχρόν τι ὑπομεῖναι, ὥστε ἐπειδὴ εἶπεν ἡ μήτηρ
 αὐτῷ προθυμουμένῳ^ω Εκτορα ἀποκτεῖναι, θεὸς οὖσα,
 25 οὐτωσί πως, ὡς ἐγὼ οἶμαι· ‘ὦ παῖ, εἰ τιμωρήσεις
 Πατρόκλῳ τῷ ἔταιρῷ τὸν φόνον καὶ^ω Εκτορα ἀποκτε-
 νεῖς, αὐτὸς ἀποθανεῖ· αὐτίκα γάρ τοι,’ φησί, ‘μεθ’
 “Εκτορα πότμος ἔτοιμος·’ ὁ δὲ ταῦτα ἀκούσας τοῦ
 μὲν θανάτου καὶ τοῦ κινδύνου ὡλιγώρησε, πολὺ^D
 30 δὲ μᾶλλον δείσας τὸ ζῆν κακὸς ὧν καὶ τοῖς φίλοις μὴ τιμωρεῖν, ‘αὐτίκα,’ φησί, ‘τεθναίην δίκην ἐπιθεὶς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν ἄχθος ἀρούρης.’ μὴ αὐτὸν οἴει φροντίσαι θανάτου καὶ κινδύνου;” οὗτοι γὰρ
 35 ἔχει, ὡς ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὐδὲν τις ἔαυτὸν τάξῃ ἡγησάμενος βέλτιστον εἶναι ἢ ὑπ’ ἄρχοντος ταχθῆ, ἐνταῦθα δεῖ, ὡς ἐμοὶ δοκεῖ, μένοντα κινδυνεύειν, μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ.

XVII. Ἐγὼ οὖν δεινὰ ἀν εἴην εἰργασμένος, ὡς ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μέν με οἱ ἄρχοντες ἔτατ- E
 τον οὓς ὑμεῖς εἴλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ
 καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὖν ἐκεῖνοι
 5 ἔταττον ἔμενον ὥσπερ καὶ ἄλλος τις καὶ ἐκινδύνευον
 ἀποθανεῖν, τοῦ δὲ θεοῦ τάπτοντος, ὡς ἐγὼ φήθην

τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῦν ζῆν καὶ 28
 ἔξετάζοντα ἐμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ
 φοβηθεὶς ἡ θάνατον ἢ ἄλλο ὅτιοῦν πρᾶγμα λί- 29
 10 ποιμι τὴν τάξιν. δεινόν τὰν εἶη, καὶ ως ἀληθῶς
 τότ’ ἄν με δικαίως εἰσάγοι τις εἰς δικαστήριον, ὅτι
 οὐ νομίζω θεοὺς εἶναι ἀπειθῶν τῇ μαντείᾳ καὶ δεδιὼς
 θάνατον καὶ οἰόμενος σοφὸς εἶναι οὐκ ὥν. τὸ γάρ
 τοι θάνατον δεδιέναι, ὁ ἄνδρες, οὐδὲν ἄλλο ἔστιν
 15 ἢ δοκεῖν σοφὸν εἶναι μὴ ὅντα· δοκεῖν γὰρ εἰδέναι
 ἔστιν ἀ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνα-
 τον οὐδ’ εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον
 δὲν τῶν ἀγαθῶν, δεδίασι δ’ ως εὖ εἰδότες ὅτι μέγι-
 στον τῶν κακῶν ἔστι. καὶ τοῦτο πῶς οὐκ ἀμαθία 20
 20 ἔστιν αὗτη ἡ ἐπονείδιστος, ἡ τοῦ οἰεσθαι εἰδέναι ἀ
 οὐκ οἶδεν; ἐγὼ δ’, ὁ ἄνδρες, τούτῳ καὶ ἐνταῦθα
 ἵσως διαφέρω τῶν πολλῶν ἀνθρώπων, καὶ εἰ δή τῷ
 σοφώτερός τού φαίην εἶναι, τούτῳ ἄν, ὅτι οὐκ εἰδὼς
 ἰκανῶς περὶ τῶν ἐν Ἀιδου οὔτω καὶ οἴομαι οὐκ
 25 εἰδέναι· τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίονι,
 καὶ θεῷ καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ αἰσχρόν ἔστιν
 οἶδα. πρὸ οὖν τῶν κακῶν ὃν οἶδα ὅτι κακά ἔστιν,
 ἀ μὴ οἶδα εἰ ἀγαθὰ ὅντα τυγχάνει οὐδέποτε φοβή-
 σομαι οὐδὲ φεύξομαι· ὥστε οὐδ’ εἰ με νῦν ὑμεῖς
 30 ἀφίετε Ἀνύτῳ ἀπιστήσαντες, ὃς ἔφη ἡ τὴν ἀρχὴν
 οὐ δεῦν ἐμὲ δεῦρο εἰσελθεῖν ἦ, ἐπειδὴ εἰσῆλθον, οὐχ
 οἶόν τ’ εἶναι τὸ μὴ ἀποκτεῖναι με, λέγων πρὸς ὑμᾶς
 ως, εἰ διαφευξοίμην, “ἢδη ἀν ὑμῶν οἱ υἱεῖς ἐπιτη-
 δεύοντες ἀ Σωκράτης διδάσκει πάντες παντάπασι

✓ 55 διαφθαρήσονται,” — εἴ μοι πρὸς ταῦτα εἴποιτε · 29
 “ ὁ Σώκρατες, νῦν μὲν Ἀνύτῳ οὐ πεισόμεθα, ἀλλ’
 ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ’ ᾧ τε μηκέτι ἐν
 ταύτῃ τῇ ζητήσει διατρίβειν μηδὲ φιλοσοφεῖν ·
 ἐὰν δὲ ἀλῷς ἔτι τοῦτο πράττων, ἀποθανεῖ ·” εἰ
 40 οὖν με, ὅπερ εἶπον, ἐπὶ τούτοις ἀφίοιτε, εἴποιμ’ ἀν D
 ὑμῖν ὅτι “ἔγὼ ὑμᾶς, ἄνδρες Ἀθηναῖοι, ἀσπάζομαι
 μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ θεῷ ἢ ὑμῖν,
 καὶ ἔωσπερ ἀν ἐμπνέω καὶ οὗσ τε ὁ, οὐ μὴ παύ-
 σωμαι φιλοσοφῶν καὶ ὑμῖν παρακελευόμενός τε
 45 καὶ ἐνδεικνύμενος ὅτῳ ἀν ἀεὶ ἐντυγχάνω ὑμῶν,
 λέγων οἵαπερ εἴωθα, ὅτι ‘ὁ ἄριστε ἀνδρῶν, Ἀθη-
 ναῖος ὁν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης
 εἰς σοφίαν καὶ ἴσχύν, χρημάτων μὲν οὐκ αἰσχύνει
 ἐπιμελούμενος ὅπως σοι ἔσται ὡς πλεῖστα καὶ
 50 δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ ἀληθείας καὶ E
 τῆς ψυχῆς ὅπως ὡς βελτίστη ἔσται οὐκ ἐπιμελεῖ
 οὐδὲ φροντίζεις;’ καὶ ἐάν τις ὑμῶν ἀμφισβητῇ καὶ
 φῇ ἐπιμελεῖσθαι, οὐκ εὐθὺς ἀφῆσω αὐτὸν οὐδ’ ἀπ-
 ειμι, ἀλλ’ ἐρήσομαι αὐτὸν καὶ ἔξετάσω καὶ ἐλέγξω,
 55 καὶ ἐάν μοι μὴ δοκῇ κεκτῆσθαι ἀρετήν, φάναι
 δέ, ὃνειδιῶ ὅτι τὰ πλείστου ἄξια περὶ ἐλαχίστου 30
 ποιεῖται, τὰ δὲ φαυλότερα περὶ πλείονος. ταῦτα
 καὶ νεωτέρῳ καὶ πρεσβυτέρῳ, ὅτῳ ἀν ἐντυγχάνω,
 ποιήσω, καὶ ξένῳ καὶ ἀστῷ, μᾶλλον δὲ τοῖς ἀστοῖς,
 60 ὅσῳ μου ἐγγυτέρῳ ἔστε γένει. ταῦτα γὰρ κελεύει
 ὁ θεός, εὖ ἵστε, καὶ ἔγὼ οἴομαι οὐδέν πω ὑμῖν
 μεῖζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ἢ τὴν ἐμὴν

τῷ θεῷ ὑπηρεσίαν. οὐδὲν γὰρ ἄλλο πράττων ἐγὼ 30
περιέρχομαι ἢ πείθων ὑμῶν καὶ νεωτέρους καὶ
65 πρεσβυτέρους μήτε σωμάτων ἐπιμελεῖσθαι μήτε
χρημάτων πρότερον μηδὲ οὕτω σφόδρα ὡς τῆς Β
ψυχῆς ὅπως ὡς ἀρίστη ἔσται, λέγων ὅτι οὐκ ἐκ
χρημάτων ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα
καὶ τὰ ἄλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ
70 ἴδιᾳ καὶ δημοσίᾳ. εἰ μὲν οὖν ταῦτα λέγων δια-
φθείρω τοὺς νέους, ταῦτ' ἀν εἴη βλαβερά· εἰ δέ τίς
μέ φησιν ἄλλα λέγειν ἢ ταῦτα, οὐδὲν λέγει. πρὸς
ταῦτα,” φαίην ἄν, “ὦ Ἀθηναῖοι, ἢ πείθεσθε Ἀνύτῳ
ἢ μή, καὶ ἢ ἀφίετε ἢ μὴ ἀφίετε, ὡς ἐμοῦ οὐκ ἀν
75 ποιήσοντος ἄλλα, οὐδὲ εἰ μέλλω πολλάκις τεθνάναι.” C

XVIII. Μὴ θορυβεῖτε, ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι οἷς ἐδεήθην ὑμῶν, μὴ θορυβεῖν ἐφ' οἷς ἀν λέγω, ἀλλ' ἀκούειν· καὶ γάρ, ὡς ἐγὼ οἶμαι, ὁνήσεσθε ἀκούοντες. μέλλω γὰρ οὖν ἄπτα ὑμῶν 5 ἐρεῖν καὶ ἄλλα ἐφ' οἷς ἵσως βοήσεσθε· ἀλλὰ μηδαμῶς ποιεῖτε τοῦτο. εὖ γὰρ ἵστε, εἰὰν ἐμὲ ἀποκτείνητε τοιοῦτον ὅντα οἶον ἐγὼ λέγω, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτούς· ἐμὲ μὲν γὰρ οὐδὲν ἀν βλάψειεν οὔτε Μέλητος οὔτε Ἀνυτος· οὐδὲ γὰρ 10 ἀν δύναιτο· οὐ γὰρ οἴμαι θεμιτὸν εἶναι ἀμείνονι D ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι. ἀποκτείνειε μεντ- ἀν ἵσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὗτος μὲν ἵσως οἴεται καὶ ἄλλος τίς που μεγάλα κακά, ἐγὼ δ' οὐκ οἴμαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν 15 ἢ οὗτος νυνὶ ποιεῖ, ἄνδρα ἀδίκως ἐπιχειρεῖν ἀπο-

κτεινύναι. νῦν οὖν, ὡς ἄνδρες Ἀθηναῖοι, πολλοῦ 30
 δέω ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι, ὡς τις ἀν
 οἴοιτο, ἀλλὰ ὑπὲρ ὑμῶν, μή τι ἐξαμάρτητε περὶ τὴν
 τοῦ θεοῦ δόσιν ὑμῖν ἐμοῦ καταψηφισάμενοι. ἐὰν
 20 γὰρ ἐμὲ ἀποκτείνητε, οὐ ρᾶδίως ἄλλον τοιοῦτον Ε
 εὑρήσετε, ἀτεχνῶς, εἰ καὶ γελοιότερον εἰπεῖν προσ-
 κείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ, ὥσπερ ἵππῳ
 μεγάλῳ μὲν καὶ γενναίῳ, ὑπὸ μεγέθους δὲ νωθε-
 στέρῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπός τινος·
 25 δῖον δή μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστεθει-
 κέναι τοιοῦτόν τινα ὃς ὑμᾶς ἐγείρων καὶ πείθων
 καὶ δινειδίζων ἔνα ἔκαστον οὐδὲν παύομαι τὴν 31
 ἡμέραν ὅλην πανταχοῦ προσκαθίζων. τοιοῦτος
 οὖν ἄλλος οὐ ρᾶδίως ὑμῖν γενήσεται, ὡς ἄνδρες,
 30 ἀλλ' ἐὰν ἐμοὶ πείθησθε, φείσεσθέ μου· ὑμεῖς δ'
 ἵσως τάχ' ἀν αὐθόμενοι, ὥσπερ οἱ νυστάζοντες
 ἐγειρόμενοι, κρούσαντες ἀν με, πειθόμενοι Ἀνύτῳ,
 ρᾶδίως ἀν ἀποκτείναιτε, εἴτα τὸν λοιπὸν βίον καθεύ-
 δοντες διατελοῦτε ἀν, εἰ μή τινα ἄλλον ὁ θεὸς ὑμῖν
 35 ἐπιπέμψειν κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ τυγχάνω
 ὃν τοιοῦτος οἶος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι,
 ἐνθένδε ἀν κατανοήσαιτε· οὐ γὰρ ἀνθρωπίνῳ ἔοικε β
 τὸ ἐμὲ τῶν μὲν ἐμαυτοῦ ἀπάντων ἡμεληκέναι καὶ
 ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων τοσαῦτα ἥδη
 40 ἔτη, τὸ δὲ ὑμέτερον πράττειν ἀεί, ἴδιᾳ ἐκάστῳ
 προσιόντα ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύτερον,
 πείθοντα ἐπιμελεῖσθαι ἀρετῆς. καὶ εἰ μέν τι ἀπὸ
 τούτων ἀπέλαυνον καὶ μισθὸν λαμβάνων ταῦτα

παρεκελευόμην, εἶχον ἂν τινα λόγον· νῦν δὲ ὅρâτε 31
 45 δὴ καὶ αὐτοὶ ὅτι οἱ κατήγοροι, τâλλα πάντα ἀναι-
 σχύντως οὗτω κατηγοροῦντες, τοῦτό γε οὐχ οἷοί τε
 ἐγένοντο ἀπαναισχυντῆσαι, παρασχόμενοι μάρ- C
 τυρα ώς ἐγώ ποτέ τινα ἦ ἐπραξάμην μισθὸν ἦ
 ἥτησα. ἵκανὸν γάρ, οἶμαι, ἐγὼ παρέχομαι τὸν
 50 μάρτυρα ώς ἀληθῆ λέγω, τὴν πενίαν.

XIX. Ἰσως ἀν οὖν δόξειεν ἄτοπον εἶναι ὅτι
 δὴ ἐγὼ ἴδιᾳ μὲν ταῦτα. ξυμβουλεύω περιιών καὶ
 πολυπραγμονῶ, δημοσίᾳ· δὲ οὐ τολμῶ ἀναβαίνων
 εἰς τὸ πλῆθος τὸ ὑμέτερον ξυμβουλεύειν τῇ πόλει.
 5 τούτου δὲ αἴτιόν ἔστιν ὁ ὑμεῖς ἐμοῦ πολλάκις ἀκη-
 κόατε πολλαχοῦ λέγοντος, ὅτι μοι θεῖόν τι καὶ D
 δαιμόνιον γίγνεται [φωνή], ὁ δὴ καὶ ἐν τῇ γραφῇ
 ἐπικωμῳδῶν Μέλητος ἐγράψατο· ἐμοὶ δὲ τοῦτ'
 ἔστιν ἐκ παιδὸς ἀρξάμενον φωνή τις γιγνομένη,
 10 ἦ ὅταν γένηται ἀεὶ ἀποτρέπει με τοῦτο ὁ ἀν μέλλω
 πράττειν, προτρέπει δὲ οὕποτε· τοῦτ' ἔστιν ὃ μοι
 ἐναντιοῦται τὰ πολιτικὰ πράττειν. καὶ παγκάλως
 γέ μοι δοκεῖ ἐναντιοῦσθαι· εὖ γὰρ ἵστε, ὡς ἄνδρες
 Ἀθηναῖοι, εἰ ἐγὼ πάλαι ἐπέχειρησα πράττειν τὰ
 15 πολιτικὰ πράγματα, πάλαι ἀν ἀπολώλη καὶ οὔτ'
 ἀν ὑμᾶς ὠφελήκη ὄνδεν οὔτ' ἀν ἐμαυτόν. καί E
 μοι μὴ ἄχθεσθε λέγοντι τάληθῆ· οὐ γὰρ ἔστιν
 ὅστις ἀνθρώπων σωθῆσεται οὔτε ὑμῖν οὔτε ἄλλῳ
 πλήθει οὐδενὶ γνησίως ἐναντιούμενος καὶ διακω-
 20 λύων πολλὰ ἄδικα καὶ παράνομα ἐν τῇ πόλει γίγνε-
 σθαι, ἀλλ' ἀναγκαῖον ἔστι τὸν τῷ ὅιτι μαχούμενον 32

ύπερ τοῦ δικαίου, καὶ εἰ μέλλει ὀλίγον χρόνον σωθῆσεσθαι, ἵδιωτεύειν ἄλλὰ μὴ δημοσιεύειν.

XX. Μεγάλα δ' ἔγωγε ὑμῖν τεκμήρια παρέξομαι τούτων, οὐ λόγους, ἀλλ' ὁ ὑμεῖς τιμᾶτε, ἔργα. ἀκούσατε δή μου τὰ ἐμοὶ ξυμβεβηκότα, ἵνα εἰδῆτε ὅτι οὐδ' ἀν ἐνὶ ὑπεικάθοιμι παρὰ τὸ δίκαιον δείσας
 5 θάνατον, μὴ ὑπείκων δὲ ἅμα καν ἀπολοίμην. ἔρω δὲ ὑμῖν φορτικὰ μὲν καὶ δικαιικά, ἀληθῆ δέ. ἔγὼ γάρ, ὡς Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν πώ-
 ποτε ἥρξα ἐν τῇ πόλει, ἐβούλευσα δέ· καὶ ἔτυχεν
 10 ὑμῶν ἡ φυλὴ [Ἀντιοχὶς] πρυτανεύουσα, ὅτε ὑμεῖς τοὺς δέκα στρατηγοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν, παρα-
 νόμως, ὡς ἐν τῷ ὑστέρῳ χρόνῳ πᾶσιν ὑμῖν ἔδοξε.
 τότ' ἔγὼ μόνος τῶν πρυτάνεων ἤναντιώθην μηδὲν
 ποιεῖν παρὰ τοὺς νόμους καὶ ἐναντία ἐψηφισάμην.
 15 καὶ ἔτοιμων ὅντων ἐνδεικνύναι με καὶ ἀπάγειν τῶν
 ῥητόρων, καὶ ὑμῶν κελευόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου φῆμην μᾶλλον με δεῖν
 20 διακινδυνεύειν ἡ μεθ' ὑμῶν γενέσθαι μὴ δίκαια βουλευομένων, φοβηθέντα δεσμὸν ἡ θάνατον. καὶ ταῦτα μὲν ἦν ἔτι δημοκρατομένης τῆς πόλεως.
 ἐπειδὴ δὲ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα αὖ μεταπεμψάμενοί με πέμπτον αὐτὸν εἰς τὴν θόλον
 προσέταξαν ἀγαγεῖν ἐκ Σαλαμῖνος Λέοντα τὸν Σα-
 λαμίνιον, ἵνα ἀποθάνοι· οἷα δὴ καὶ ἄλλοις ἐκεῖνοι
 25 πολλοῖς πολλὰ προσέταττον, βουλόμενοι ὡς πλεύ-
 στους ἀναπλῆσαι αἰτιῶν· τότε μέντοι ἔγὼ οὐ

λόγῳ ἀλλ' ἔργῳ αὐτῷ ἐνεδειξάμην ὅτι ἐμοὶ θανάτου ³²
μὲν μέλει, εἰ μὴ ἀγροικότερον ἦν εἰπεῖν, οὐδὲ ὅτι-
οῦν, τοῦ δὲ μηδὲν ἄδικον μηδὲ ἀνόσιον ἔργαζεσθαι,
τούτου δὲ τὸ πᾶν μέλει. ἐμὲ γὰρ ἐκείνη ἡ ἀρχὴ^D
οὐκ ἔξεπληξεν οὕτως ἵσχυρὰ οὖσα, ὥστε ἄδικον τι
ἔργασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς θόλου ἔξηλθομεν,
οἵ μὲν τέτταρες φέροντο εἰς Σαλαμῖνα καὶ ηγαγον
Λέοντα, ἐγὼ δὲ ὡχόμην ἀπιών οἴκαδε. καὶ ἵσως ἂν
διὰ ταῦτα ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κα-
τελύθη· καὶ τούτων ὑμῖν ἔσονται πολλοὶ μάρτυρες. Ε

XXI. Ἄρ' οὖν ἂν με οἴεσθε τοσάδε ἔτη δια-
γενέσθαι, εἰ ἔπραττον τὰ δημόσια, καὶ πράττων
ἀξίως ἀνδρὸς ἀγαθοῦ ἐβοήθουν τοῖς δικαίοις καί,
ῶσπερ χρή, τοῦτο περὶ πλείστου ἐποιούμην; πολ-
λοῦ γε δεῖ, ὡς ἀνδρες Ἀθηναῖοι. οὐδὲ γὰρ ἂν
ἄλλος ἀνθρώπων οὐδείς. ἀλλ' ἐγὼ διὰ παντὸς ³³
τοῦ βίου δημοσίᾳ τε, εἴ πού τι ἔπραξα, τοιοῦτος
φανοῦμαι, καὶ ἴδιᾳ ὁ αὐτὸς οὗτος, οὐδενὶ πώποτε
ξυγχωρήσας οὐδὲν παρὰ τὸ δίκαιον οὔτε ἄλλῳ
οὔτε τούτων οὐδενὶ οὖς οἵ διαβάλλοντες ἐμέ φα-
σιν ἐμοὺς μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν
οὐδενὸς πώποτε ἐγενόμην· εἰ δέ τίς μου λέγοντος
καὶ τὰ ἐμαυτοῦ πράττοντος ἐπιθυμοῖ ἀκούειν, εἴ τε
νεώτερος εἴ τε πρεσβύτερος, οὐδενὶ πώποτε ἐφθό-
νησα, οὐδὲ χρήματα μὲν λαμβάνων διαλέγομαι, ^B
μὴ λαμβάνων δὲ οὐ, ἀλλ' ὅμοίως καὶ πλουσίῳ καὶ
πένητι παρέχω ἐμαυτὸν ἔρωτάν, καὶ ἐάν τις βούλη-
ται ἀποκρινόμενος ἀκούειν ὃν ἂν λέγω. καὶ τού-

των ἐγὼ εἰ τέ τις χρηστὸς γίγνεται εἰ τε μή, οὐκ ἀν 33
 20 δικαίως τὴν αἰτίαν ὑπέχοιμι, ὃν μήτε ὑπεσχόμην
 μηδενὶ μηδὲν πώποτε μάθημα μήτε ἔδίδαξα. εἰ
 δέ τις φησι παρ' ἐμοῦ πώποτέ τι μαθεῖν ἢ ἀκού-
 σαι ἵδιᾳ ὅ τι μὴ καὶ οἱ ἄλλοι πάντες, εὖ ἴστε ὅτι
 οὐκ ἀληθῆ λέγει.

XXII. Ἀλλὰ διὰ τί δή ποτε μετ' ἐμοῦ χαί-
 ρουσί τινες πολὺν χρόνον διατρίβοντες; ἀκηκό- C
 ατε, ὡς ἄνδρες Ἀθηναῖοι· πᾶσαν ὑμῖν τὴν ἀλήθειαν
 ἐγὼ εἶπον, ὅτι ἀκούοντες χαίρουσιν ἔξεταζομένοις
 5 τοῖς οἰομένοις μὲν εἶναι σοφοῖς, οὓσι δ' οὐ. ἔστι
 γὰρ οὐκ ἀηδές. ἐμοὶ δὲ τοῦτο, ὡς ἐγώ φημι, προσ-
 τέτακται ὑπὸ τοῦ θεοῦ πράττειν, καὶ ἐκ μαντείων
 καὶ ἐξ ἐνυπνίων καὶ παντὶ τρόπῳ φῶτέρ τις ποτε
 καὶ ἄλλη θεία μοῖρα ἀνθρώπῳ καὶ ὅτιοῦν προσ-
 10 ἔταξε πράττειν. ταῦτα, ὡς Ἀθηναῖοι, καὶ ἀληθῆ
 ἔστιν καὶ εὐέλεγκτα. εἰ γὰρ δὴ ἐγωγε τῶν νέων
 τοὺς μὲν διαφθείρω, τοὺς δὲ διέφθαρκα, χρῆν D
 δήπου, εἰ τε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι
 ἔγνωσαν ὅτι νέοις οὓσιν αὐτοῖς ἐγὼ κακὸν πώποτέ
 15 τι ξυνεβούλευσα, νυνὶ αὐτοὺς ἀναβαίνοντας ἐμοῦ
 κατηγορεῖν καὶ τιμωρεῖσθαι· εἰ δὲ μὴ αὐτοὶ ἥθε-
 λον, τῶν οἰκείων τινὰς τῶν ἐκείνων, πατέρας καὶ
 ἀδελφοὺς καὶ ἄλλους τοὺς προσήκοντας, εἰ περ ὑπ'
 ἐμοῦ τι κακὸν ἐπεπόνθεσαν αὐτῶν οἱ οἰκεῖοι, νῦν
 20 μεμνῆσθαι καὶ τιμωρεῖσθαι. πάντως δὲ πάρει-
 σιν αὐτῶν πολλοὶ ἐνταυθοῖ οὖς ἐγὼ ὄρω, πρῶτον
 μὲν Κρίτων οὔτοσί, ἐμὸς ἥλικιώτης καὶ δημότης, E

Κριτοβούλου τοῦδε πατήρ, ἔπειτα Λυσανίας ὁ Σφήγτης,³³
 τιος, Αἰσχίνου τοῦδε πατήρ, ἔτι Ἀντιφῶν ὁ Κηφι-
 σιεὺς οὗτοσί, Ἐπιγένους πατήρ, ἄλλοι τοίνυν οὗτοι
 ὧν οἱ ἀδελφοὶ ἐν ταύτῃ τῇ διατριβῇ γεγόνασιν,
 Νικόστρατος ὁ Θεοζοτίδου, ἀδελφὸς Θεοδότου —
 καὶ ὁ μὲν Θεόδοτος τετελεύτηκεν, ὥστε οὐκ ἀν-
 ἔκεινός γε αὐτοῦ καταδεηθείη, — καὶ Πάραλος
 ὅδε ὁ Δημοδόκου οὗ ἦν Θεάγης ἀδελφός· ὅδε δὲ
 Ἀδείμαντος ὁ Ἀρίστωνος, οὗ ἀδελφὸς οὗτοσὶ Πλά-³⁴
 των, καὶ Αἰαντόδωρος οὗ Ἀπολλόδωρος ὅδε ἀδελ-
 φός. καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, ὧν
 τινα ἔχρην μάλιστα μὲν ἐν τῷ ἑαυτοῦ λόγῳ παρα-
 σχέσθαι Μέλητον μάρτυρα· εἰ δὲ τότε ἐπελάθετο,
 νῦν παρασχέσθω, ἐγὼ παραχώρω, καὶ λεγέτω, εἴ-
 τι ἔχει τοιοῦτον. ἀλλὰ τούτου πᾶν τούναντίον εύ-
 ρήσετε, ὡς ἄνδρες, πάντας ἐμοὶ βοηθεῖν ἔτοίμους
 τῷ διαφθείροντι, τῷ κακὰ ἐργαζομένῳ τοὺς οἰκείους
 αὐτῶν, ὡς φασι Μέλητος καὶ Ἀνυτος. αὐτοὶ μὲν Β
 γὰρ οἱ διεφθαρμένοι τάχις ἀν λόγον ἔχοιεν βοηθοῦν-
 τες· οἱ δὲ ἀδιάφθαρτοι, πρεσβύτεροι ἥδη ἄνδρες,
 οἱ τούτων προσήκοντες, τίνα ἄλλον ἔχουσι λόγον
 βοηθοῦντες ἐμοὶ ἀλλ' ἡ τὸν ὄρθον τε καὶ δίκαιον,
 ὅτι ξυνίσασι Μελήτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀλη-
 θεύοντι;

XXIII. Εἰεν δή, ὡς ἄνδρες· ἂν μὲν ἐγὼ ἔχοιμ' ἀν
 ἀπολογεῖσθαι, σχεδόν ἔστι ταῦτα καὶ ἄλλα ἵσως
 τοιαῦτα. τάχα δ' ἀν τις ὑμῶν ἀγανακτήσειεν ἀνα-^C
 μησθεὶς ἑαυτοῦ, εἰ ὁ μὲν καὶ ἐλάττω τουτοῦ τοῦ

5 ἀγῶνος ἀγῶνα ἀγωνιζόμενος ἐδεήθη τε καὶ ίκέτευσε 34
 τοὺς δικαστὰς μετὰ πολλῶν δακρύων, παιδία τε
 αὐτοῦ ἀναβιβασάμενος, ἵνα ὅτι μάλιστα ἐλεηθείη,
 καὶ ἄλλους τῶν οἰκείων καὶ φίλων πολλούς, ἐγὼ δὲ
 οὐδὲν ἄρα τούτων ποιήσω, καὶ ταῦτα κινδυνεύων,
 10 ὡς ἂν δόξαιμι, τὸν ἔσχατον κίνδυνον. τάχ' οὖν
 τις ταῦτα ἐννοήσας αὐθαδέστερον ἂν πρός με σχοίη,
 καὶ ὀργισθεὶς αὐτοῖς τούτοις θεῖτο ἂν μετ' ὀργῆς
 τὴν ψῆφον. εἰ δή τις ὑμῶν οὗτως ἔχει, — οὐκ D
 ἀξιῶ μὲν γὰρ ἔγωγε, εἰ δ' οὖν, — ἐπιεικῆ ἂν μοι
 15 δοκῶ πρὸς τοῦτον λέγειν λέγων ὅτι “ἔμοί, ὁ ἄριστε,
 εἰσὶν μέν πού τινες καὶ οἰκεῖοι· καὶ γὰρ τοῦτο
 αὐτὸ τὸ τοῦ ‘Ομήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ
 πέτρης πέφυκα, ἀλλ' ἐξ ἀνθρώπων,” ὥστε καὶ οἰκεῖοί
 μοί εἰσι καὶ νίεῖς, ὁ ἄνδρες Ἀθηναῖοι, τρεῖς, εἴς
 20 μὲν μειράκιον ἥδη, δύο δὲ παιδία· ἀλλ' ὅμως οὐ-
 δένα αὐτῶν δεῦρο ἀναβιβασάμενος δεήσομαι ὑμῶν
 ἀποψηφίσασθαι. τί δὴ οὖν οὐδὲν τούτων ποιήσω;
 οὐκ αὐθαδιζόμενος, ὁ Ἀθηναῖοι, οὐδ' ὑμᾶς ἀτιμά- E
 ζων, ἀλλ' εἰ μὲν θαρραλέως ἐγὼ ἔχω πρὸς θάνατον
 25 ἥ μή, ἄλλος λόγος, πρὸς δ' οὖν δόξαν καὶ ἔμοὶ καὶ
 ὑμῖν καὶ ὅλῃ τῇ πόλει οὐ μοι δοκεῖ καλὸν εἶναι ἐμὲ
 τούτων οὐδὲν ποιεῖν καὶ τηλικόνδε ὄντα καὶ τοῦτο
 τοῦνομα ἔχοντα, εἴ τ' οὖν ἀληθὲς εἴ τ' οὖν ψεῦδος.
 ἀλλ' οὖν δεδογμένον γέ ἔστι τὸ Σωκράτη διαφέρειν
 30 τινὶ τῶν πολλῶν ἀνθρώπων. εἰ οὖν ὑμῶν οἱ δοκοῦν- 35
 τες διαφέρειν εἴ τε σοφίᾳ εἴ τε ἀνδρείᾳ εἴ τε ἄλλῃ
 γῆτινιοῦν ἀρετῇ τοιοῦτοι ἔσονται, αἰσχρὸν ἂν εἴη·

οῖονσπερ ἐγὼ πολλάκις ἔώρακά τινας, ὅταν κρί- 35
 νωνται, δοκοῦντας μέν τι εἶναι, θαυμάσια δὲ ἐρ-
 35 γαζομένους, ὡς δεινόν τι οἰομένους πείσεσθαι εἰ
 ἀποθανοῦνται, ὥσπερ ἀθανάτων ἐσομένων ἀν ὑμεῖς
 αὐτοὺς μὴ ἀποκτείνητε· οἱ ἐμοὶ δοκοῦσιν αἰσχύ-
 νην τῇ πόλει περιάπτειν, ὥστ' ἀν τινα καὶ τῶν
 ξένων ὑπολαβεῖν ὅτι οἱ διαφέροντες Ἀθηναίων εἰς
 40 ἀρετήν, οὓς αὐτοὶ ἔαυτῶν ἐν τε ταῖς ἀρχαῖς καὶ β
 ταῖς ἄλλαις τιμαῖς προκρίνουσιν, οὗτοι γυναικῶν
 οὐδὲν διαφέρουσι. ταῦτα γάρ, ὃ ἄνδρες Ἀθηναῖοι,
 οὔτε ὑμᾶς χρὴ ποιεῖν τοὺς δοκοῦντας καὶ ὅτιοῦν
 εἶναι, οὔτ', ἀν ἡμεῖς ποιῶμεν, ὑμᾶς ἐπιτρέπειν,
 45 ἀλλὰ τοῦτο αὐτὸν ἐνδείκνυσθαι, ὅτι πολὺ μᾶλλον
 καταψηφιεῖσθε τοῦ τὰ ἐλεεινὰ ταῦτα δράματα εἰσ-
 áγοντος καὶ καταγέλαστον τὴν πόλιν ποιοῦντος ἡ
 τοῦ ἡσυχίαν ἄγοντος.

XXIV. Χωρὶς δὲ τῆς δόξης, ὃ ἄνδρες, οὐδὲ
 δίκαιον μοι δοκεῖ εἶναι δεῖσθαι τοῦ δικαστοῦ οὐδὲ σ
 δεόμενον ἀποφεύγειν, ἀλλὰ διδάσκειν καὶ πείθειν.
 οὐ γὰρ ἐπὶ τούτῳ κάθηται ὁ δικαστής, ἐπὶ τῷ κατα-
 5 χαρίζεσθαι τὰ δίκαια, ἀλλ' ἐπὶ τῷ κρίνειν ταῦτα·
 καὶ ὅμωμοκεν οὐ χαριεῖσθαι οἷς ἀν δοκῇ αὐτῷ,
 ἀλλὰ δικάσειν κατὰ τοὺς νόμους. οὐκον χρὴ οὔτε
 ἡμᾶς ἐθίζειν ὑμᾶς ἐπιορκεῖν οὔθ' ὑμᾶς ἐθίζεσθαι·
 οὐδέτεροι γὰρ ἀν ἡμῶν εὐσεβοῖεν. μὴ οὖν ἀξιοῦτέ
 10 με, ὃ ἄνδρες Ἀθηναῖοι, τοιαῦτα δεῖν πρὸς ὑμᾶς
 πράττειν, ἂ μήτε ἡγοῦμαι καλὰ εἶναι μήτε δίκαια
 μήτε ὄσια, ἄλλως τε μέντοι νὴ Δία πάντως καὶ D

ἀσεβείας φεύγοντα ὑπὸ Μελήτου τουτοῦ. σαφῶς 35
 γὰρ ἂν, εἰ πείθοιμι ὑμᾶς καὶ τῷ δεῖσθαι βιαζοί-
 μην ὅμωμοκότας, θεοὺς ἀν διδάσκοιμι μὴ ἡγεῖσθαι
 ὑμᾶς εἶναι, καὶ ἀτεχνῶς ἀπολογούμενος κατηγο-
 ροίην ἀν ἔμαυτοῦ ὡς θεοὺς οὐ νομίζω. ἀλλὰ πολ-
 λοῦ δεῖ οὕτως ἔχειν· νομίζω τε γάρ, ὃ ἄνδρες
 Ἀθηναῖοι, ὡς οὐδεὶς τῶν ἐμῶν κατηγόρων, καὶ ὑμῖν
 20 ἐπιτρέπω καὶ τῷ θεῷ κρῖναι περὶ ἐμοῦ ὅπῃ μέλλει
 ἐμοί τε ἄριστα εἶναι καὶ ὑμῖν.

✓

XXV. Τὸ μὲν μὴ ἀγανακτεῖν, ὃ ἄνδρες Ἀθη- 36
 ναῖοι, ἐπὶ τούτῳ τῷ γεγονότι, ὅτι μου κατεψηφί-
 σασθε, ἄλλα τέ μοι πολλὰ ξυμβάλλεται, καὶ οὐκ
 ἀνέλπιστόν μοι γέγονεν τὸ γεγονὸς τοῦτο, ἄλλὰ
 5 πολὺ μᾶλλον θαυμάζω ἑκατέρων τῶν ψήφων τὸν
 γεγονότα ἀριθμόν. οὐ γὰρ ὡόμην ἔγωγε οὕτω
 παρ' ὀλίγον ἔσεσθαι, ἄλλὰ παρὰ πολύ· νῦν δέ,
 ὡς ἔοικεν, εἰ τριάκοντα μόναι μετέπεσον τῶν ψή-
 φων, ἀπεπεφεύγη ἂν. Μέλητον μὲν οὖν, ὡς ἐμοὶ
 10 δοκῶ, καὶ νῦν ἀποπέφευγα, καὶ οὐ μόνον ἀποπέ-
 φευγα, ἄλλὰ παντὶ δῆλον τοῦτό γε, ὅτι, εἰ μὴ
 ἀνέβη Ἀνυτος καὶ Λύκων κατηγορήσοντες ἐμοῦ,
 καν ὥφλε χιλίας δραχμάς, οὐ μεταλαβὼν τὸ
 πέμπτον μέρος τῶν ψήφων.

XXVI. Τιμάται δ' οὖν μοι ὁ ἀνὴρ θανάτου.
 εἶεν· ἐγὼ δὲ δὴ τών οὐδὲν ἀντιτιμήσομαι, ὃ ἄν-
 δρες Ἀθηναῖοι; ἢ δῆλον ὅτι τῆς ἀξίας; τί οὖν;
 τί ἀξιός εἴμι παθεῖν ἢ ἀποτεῖσαι, ὃ τι μαθὼν ἐν τῷ

5 βίῳ οὐχ ἡσυχίαν ἥγον, ἀλλ' ἀμελήσας ὅνπερ οἱ 36
 πολλοί, χρηματισμοῦ τε καὶ οἰκονομίας καὶ στρα-
 τηγιῶν καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ
 ξυνωμοσιῶν καὶ στάσεων τῶν ἐν τῇ πόλει γιγνο-
 μένων, ἥγησάμενος ἐμαυτὸν τῷ ὅντι ἐπιεικέστερον
 10 εἶναι ἡ ὥστε εἰς ταῦτ' ιόντα σώζεσθαι, ἐνταῦθα C
 μὲν οὐκ ἥτις οὖτε ἐλθὼν μήτε ὑμῶν μήτε ἐμαυτῷ ἔμελ-
 λον μηδὲν ὄφελος εἶναι, ἐπὶ δὲ τὸ ίδίᾳ ἔκαστον Ἰών
 εὔεργετεῖν τὴν μεγίστην εὔεργεσίαν, ὡς ἐγώ φημι,
 ἐνταῦθα ἥτις, ἐπιχειρῶν ἔκαστον ὑμῶν πείθειν μὴ
 15 πρότερον μήτε τῶν ἑαυτοῦ μηδενὸς ἐπιμελεῖσθαι,
 πρὶν ἑαυτοῦ ἐπιμεληθείη, ὅπως ὡς βέλτιστος καὶ
 φρονιμώτατος ἔσοιτο, μήτε τῶν τῆς πόλεως, πρὶν
 αὐτῆς τῆς πόλεως, τῶν τε ἄλλων οὗτω κατὰ τὸν
 αὐτὸν τρόπον ἐπιμελεῖσθαι. τί οὖν εἴμι ἄξιος πα-
 20 θεῖν τοιοῦτος ὁν; ἀγαθόν τι, ὁ ἄνδρες Ἀθηναῖοι, D
 εἰ δεῖ γε κατὰ τὴν ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι· καὶ
 ταῦτά γε ἀγαθὸν τοιοῦτον ὁ τι ἀν πρέποι ἐμοί. τί
 οὖν πρέπει ἀνδρὶ πένητι εὔεργέτῃ, δεομένῳ ἄγειν
 σχολὴν ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει; οὐκ ἔσθ' ὁ
 25 τι μᾶλλον, ὁ ἄνδρες Ἀθηναῖοι, πρέπει οὗτως ὡς
 τὸν τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτεῖσθαι, πολύ
 γε μᾶλλον ἡ εἴ τις ὑμῶν ἵππῳ ἡ ξυνωρίδι ἡ ζεύγει
 νενίκηκεν Ὀλυμπίασιν. ὁ μὲν γὰρ ὑμᾶς ποιεῖ εὐ-
 δαιμονας δοκεῖν εἶναι, ἐγὼ δὲ εἶναι· καὶ ὁ μὲν E
 30 τροφῆς οὐδὲν δεῖται, ἐγὼ δὲ δέομαι. εἰ οὖν δεῖ με
 κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶ- 37
 μαι, ἐν πρυτανείῳ σιτήσεως.

XXVII. Ἱσως οὖν ὑμῖν καὶ ταυτὶ λέγων παρα- 37
 πλησίως δοκῶ λέγειν ὥσπερ περὶ τοῦ οἴκτου καὶ
 τῆς ἀντιβολήσεως, ἀπανθαδιζόμενος· τὸ δὲ οὐκ
 ἔστιν, ὡς Ἀθηναῖοι, τοιοῦτον, ἀλλὰ τοιόνδε μᾶλλον.
 5 πέπεισμαι ἐγὼ ἕκὼν εἶναι μηδένα ἀδικεῖν ἀνθρώ-
 πων, ἀλλὰ ὑμᾶς τοῦτο οὐ πείθω· ὅλιγον γὰρ χρό-
 νον ἀλλήλοις διειλέγμεθα· ἐπεί, ὡς ἐγῷ μαι, εἰ ἦν
 ὑμῖν νόμος, ὥσπερ καὶ ἄλλοις ἀνθρώποις, περὶ
 θανάτου μὴ μίαν ἡμέραν μόνον κρίνειν, ἀλλὰ B
 10 πολλάς, ἐπείσθητε ἄν· νῦν δ' οὐ ράδιον ἐν χρόνῳ
 ὅλιγῳ μεγάλας διαβολὰς ἀπολύεσθαι. πεπεισμένος
 δὴ ἐγὼ μηδένα ἀδικεῖν πολλοῦ δέω ἐμαυτόν γε
 ἀδικήσειν καὶ κατ' ἐμαυτοῦ ἐρεῦν αὐτός, ὡς ἄξιός
 εἴμι του κακοῦ καὶ τιμήσεσθαι τοιούτου τινὸς
 15 ἐμαυτῷ. τί δείσας; ἢ μὴ πάθω τοῦτο, οὗ Μέλη-
 τός μοι τιμάται, ὃ φημι οὐκ εἰδέναι οὔτ' εἰ ἀγαθὸν
 οὔτ' εἰ κακόν ἔστιν; ἀντὶ τούτου δὴ ἔλωμαι ὅν εὖ
 οἴδ' ὅτι κακῶν ὄντων; τοῦ τιμησάμενος; πότερον
 δεσμοῦ; καὶ τί με δεῖ ζῆν ἐν δεσμωτηρίᾳ, δου- C
 20 λεύοντα τῇ ἀεὶ καθισταμένῃ ἀρχῇ, τοῖς ἔνδεκα;
 ἀλλὰ χρημάτων, καὶ δεδέσθαι ἔως ἄν ἐκτείσω;
 ἀλλὰ ταῦτόν μοί ἔστιν ὅπερ νῦν δὴ ἔλεγον· οὐ
 γὰρ ἔστι μοι χρήματα ὅπόθεν ἐκτείσω. ἀλλὰ δὴ
 φυγῆς τιμήσωμαι; ἵσως γὰρ ἄν μοι τούτου τιμή-
 25 σαιτε. πολλὴ μεντᾶν με φιλοψυχία ἔχοι, εἰ οὕτως
 ἀλόγιστός εἴμι ὥστε μὴ δύνασθαι λογίζεσθαι ὅτι
 ὑμεῖς μὲν ὄντες πολῖταί μου οὐχ οἷοί τε ἐγένεσθε
 ἐνεγκεῖν τὰς ἐμὰς διατριβὰς καὶ τοὺς λόγους, D

ἀλλ' ὑμῖν βαρύτεραι γεγόνασιν καὶ ἐπιφθονώτε- 37
 30 ραι, ὥστε ζητεῦτε αὐτῶν νυνὶ ἀπαλλαγῆναι. ἄλλοι
 δὲ ἄρα αὐτὰς οἴσουσι ράδίως; πολλοῦ γε δεῖ, ὡ
 'Αθηναῖοι. καλὸς οὖν ἂν μοι ὁ βίος εἴη ἐξελθόντι
 τηλικῷδε ἀνθρώπῳ ἄλλην ἐξ ἄλλης πόλεως ἀμει-
 βομένῳ καὶ ἐξελαυνομένῳ ζῆν. εὖ γὰρ οἶδ' ὅτι,
 35 ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ ἀκροάσονται οἱ νέοι
 ὥσπερ ἐνθάδε· καν μὲν τούτους ἀπελαύνω, οὗτοι
 ἐμὲ αὐτοὶ ἐξελῶσι, πείθοντες τοὺς πρεσβυτέρους·
 ἐὰν δὲ μὴ ἀπελαύνω, οἱ τούτων πατέρες τε καὶ Ε
 οἰκεῖοι δι' αὐτοὺς τούτους.

XXVIII. "Ισως οὖν ἂν τις εἴποι· "σιγῶν δὲ καὶ
 ἡσυχίαν ἄγων, ὡ Σώκρατες, οὐχ οὗτος τ' ἔσει ἡμῖν
 ἐξελθὼν ζῆν;" τουτὶ δή ἐστι πάντων χαλεπώτατον
 πεῖσαι τινας ὑμῶν. ἐάν τε γὰρ λέγω ὅτι τῷ θεῷ
 5 ἀπειθεῖν τοῦτ' ἔστιν καὶ διὰ τοῦτο ἀδύνατον ἡσυ-
 χίαν ἄγειν, οὐ πείσεσθέ μοι ὡς εἰρωνευομένῳ.
 ἐάν τ' αὖ λέγω ὅτι καὶ τυγχάνει μέγιστον ἀγαθὸν 38
 δν ἀνθρώπῳ τοῦτο, ἕκαστης ἡμέρας περὶ ἀρετῆς
 τοὺς λόγους ποιεῖσθαι καὶ τῶν ἄλλων περὶ ὧν
 10 ὑμεῖς ἐμοῦ ἀκούετε διαλεγομένου καὶ ἐμαυτὸν καὶ
 ἄλλους ἐξετάζοντος, ὃ δὲ ἀνεξέταστος βίος οὐ βιω-
 τὸς ἀνθρώπῳ, ταῦτα δ' ἔτι ἡττον πείσεσθέ μοι λέ-
 γοντι. τὰ δὲ ἔχει μὲν οὕτως, ὡς ἐγώ φημι, ὡ
 15 ἄνδρες, πείθειν δὲ οὐ ράδια. καὶ ἐγὼ ἀμα οὐκ
 εἴθισμαι ἐμαυτὸν ἀξιοῦν κακοῦ οὐδενός. εἰ μὲν
 γὰρ ἦν μοι χρήματα, ἐτιμησάμην ἀν χρημάτων B
 ὅσα ἐμελλον ἐκτείσειν· οὐδὲν γὰρ ἀν ἐβλάβην· νῦν

δέ—οὐ γὰρ ἔστιν, εἰ μὴ ἄρα ὅσον ἀν ἐγὼ δυναίμην 38
 ἐκτεῖσαι, τοσούτου βούλεσθέ μοι τιμῆσαι. ἵσως
 20 δ' ἀν δυναίμην ἐκτεῖσαι ὑμῖν μνᾶν ἀργυρίου· το-
 σούτου οὖν τιμῶμαι. Πλάτων δὲ ὅδε, ὁ ἄνδρες
 Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ Ἀπολ-
 λόδωρος κελεύουσί με τριάκοντα μνῶν τιμήσασθαι,
 αὐτοὶ δ' ἐγγυᾶσθαι· τιμῶμαι οὖν τοσούτου, ἐγγυη-
 ταὶ δὲ ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι ἀξιόχρεω. C

XXIX. Οὐ πολλοῦ γ' ἔνεκα χρόνου, ὁ ἄνδρες
 Ἀθηναῖοι, ὅνομα ἔξετε καὶ αἰτίαν ὑπὸ τῶν βουλο-
 μένων τὴν πόλιν λοιδορεῖν, ὡς Σωκράτη ἀπεκτόνατε,
 ἄνδρα σοφόν· φήσουσι γὰρ δή με σοφὸν εἶναι, εἰ
 5 καὶ μή εἴμι, οἱ βουλόμενοι ὑμῖν ὀνειδίζειν. εἰ οὖν
 περιεμένατε ὀλίγον χρόνον, ἀπὸ τοῦ αὐτομάτου ἀν
 ὑμῖν τοῦτο ἐγένετο· ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν, ὅτι
 πόρρω ἥδη ἔστὶ τοῦ βίου, θανάτου δὲ ἐγγύς. λέγω
 δὲ τοῦτο οὐ πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς
 10 ἐμοῦ καταψηφισαμένους θάνατον. λέγω δὲ καὶ D
 τόδε πρὸς τοὺς αὐτοὺς τούτους. ἵσως με οἴεσθε,
 ὁ ἄνδρες, ἀπορίᾳ λόγων ἑαλωκέναι τοιούτων οἷς
 ἀν ὑμᾶς ἔπεισα, εἰ ὥμην δεῖν ἄπαντα ποιεῖν καὶ
 λέγειν, ὥστε ἀποφυγεῖν τὴν δίκην. πολλοῦ γε δεῖ.
 15 ἀλλ' ἀπορίᾳ μὲν ἑάλωκα, οὐ μέντοι λόγων, ἀλλὰ
 τόλμης καὶ ἀναισχυντίας καὶ τοῦ ἐθέλειν λέγειν
 πρὸς ὑμᾶς τοιαῦτα οἵ ἀν ὑμῖν ἥδιστα ἦν ἀκούειν,
 θρηνοῦντός τέ μου καὶ ὀδυρομένου καὶ ἄλλα ποι-
 οῦντος καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ, ὡς E

20 ἔγώ φημι· οῖα δὴ καὶ εἴθισθε ὑμεῖς τῶν ἄλλων 38
 ἀκούειν. ἀλλ' οὔτε τότε φέρειν δεῖν ἔνεκα τοῦ
 κινδύνου πρᾶξαι οὐδὲν ἀνελεύθερον, οὔτε νῦν μοι
 μεταμέλει οὕτως ἀπολογησαμένῳ, ἀλλὰ πολὺ μᾶλ-
 λον αἴρομαι ὡδεῖς ἀπολογησάμενος τεθνάναι ἦ
 25 ἐκείνως ζῆν. οὔτε γὰρ ἐν δίκῃ οὔτ' ἐν πολέμῳ
 οὔτ' ἐμὲ οὔτ' ἄλλον οὐδένα δεῖ τοῦτο μηχανᾶ- 39
 σθαι, ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον. καὶ
 γὰρ ἐν ταῖς μάχαις πολλάκις δῆλον γίγνεται ὅτι
 τό γε ἀποθανεῖν ἄν τις ἐκφύγοι καὶ ὅπλα ἀφεῖς
 30 καὶ ἐφ' ἵκετείαν τραπόμενος τῶν διωκόντων· καὶ
 ἄλλαι μηχαναὶ πολλαὶ εἰσιν ἐν ἑκάστοις τοῖς κιν-
 δύνοις, ὡστε διαφεύγειν θάνατον, ἐάν τις τολμᾷ
 πᾶν ποιεῖν καὶ λέγειν. ἀλλὰ μὴ οὐ τοῦτ' ἦ χαλε-
 πόν, ὁ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλε-
 35 πώτερον πονηρίαν· θάττον γὰρ θανάτου θεῖ. καὶ
 νῦν ἔγὼ μὲν ἄτε βραδὺς ὕν καὶ πρεσβύτης ὑπὸ τοῦ
 βραδυτέρου ἔάλων, οἵ δ' ἐμοὶ κατήγοροι ἄτε δεινοὶ
 καὶ δξεῖς ὅντες ὑπὸ τοῦ θάττονος, τῆς κακίας. καὶ
 νῦν ἔγὼ μὲν ἄπειρι οὐφ' ὑμῶν θανάτου δίκην ὄφλων,
 40 οὗτοι δ' ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν
 καὶ ἀδικίαν. καὶ ἔγωγε τῷ τιμήματι ἐμμένω καὶ
 οὗτοι. ταῦτα μέν που ἵσως οὕτως καὶ ἔδει σχεῖν,
 καὶ οἷμαι αὐτὰ μετρίως ἔχειν.

XXX. Τὸ δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ ὑμῖν
 χρησμῷδῆσαι, ὁ καταψηφισάμενοί μου· καὶ γάρ C
 εἰμι ἥδη ἐνταῦθα ἐν φρασταῖς ἀνθρωποι χρησμῷ-
 δοῦσιν, ὅταν μέλλωσιν ἀποθανεῖσθαι. φημὶ γάρ,

5 ὁ ἄνδρες, οἱ ἐμὲ ἀπεκτόνατε, τιμωρίαν ὑμῖν ἥξειν 39
 εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν
 νὴ Δία ἡ οἵαν ἐμὲ ἀπεκτόνατε· νῦν γὰρ τοῦτο
 εἴργασθε οἰόμενοι ἀπαλλάξεσθαι τοῦ διδόναι ἔλεγ-
 χον τοῦ βίου, τὸ δὲ ὑμῖν πολὺ ἐναντίον ἀποβή-
 ιο στεται, ὡς ἔγώ φημι. πλείους ἔσονται ὑμᾶς οἱ
 ἔλεγχοντες, οὓς νῦν ἔγὼ κατεῖχον, ὑμεῖς δὲ οὐκ Δ
 ἥσθάνεσθε· καὶ χαλεπώτεροι ἔσονται ὅσῳ νεώτε-
 ροί εἰσιν, καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ γὰρ
 οἴεσθε ἀποκτείνοντες ἀνθρώπους ἐπισχήσειν τοῦ
 15 ὀνειδίζειν τινὰ ὑμῖν ὅτι οὐκ ὀρθῶς ζῆτε, οὐκ ὀρθῶς
 διανοεῖσθε· οὐ γὰρ ἔσθ' αὕτη ἡ ἀπαλλαγὴ οὔτε
 πάνυ δυνατὴ οὔτε καλή, ἀλλ' ἐκείνη καὶ καλλίστη
 καὶ ράστη, μὴ τοὺς ἄλλους κολούειν, ἀλλ' ἐαυτὸν
 παρασκευάζειν ὅπως ἔσται ὡς βέλτιστος. ταῦτα
 20 μὲν οὖν ὑμῖν τοῖς καταψηφισαμένοις μαντευσά-
 μενος ἀπαλλάττομαι.

E

XXXI. Τοῖς δὲ ἀποψηφισαμένοις ἥδεως ἀν
 διαλεχθείην ὑπὲρ τοῦ γεγονότος τουτοῦ πράγμα-
 τος, ἐνῷ οἱ ἄρχοντες ἀσχολίαν ἄγουσι καὶ οὕπω
 5 ἔρχομαι οἱ ἐλθόντα με δεῖ τεθνάναι. ἀλλά μοι, ὁ
 ἄνδρες, παραμείνατε τοσοῦτον χρόνον· οὐδὲν γὰρ
 κωλύει διαμυθολογῆσαι πρὸς ἄλλήλους ἔως ἔξεσ-
 τιν. ὑμῖν γὰρ ὡς φίλοις οὖσιν ἐπιδεῖξαι ἐθέλω 40
 τὸ νυνὶ μοι ξυμβεβηκὸς τί ποτε νοεῖ. ἐμοὶ γάρ, ὁ
 ἄνδρες δικασταί — ὑμᾶς γὰρ δικαστὰς καλῶν ὀρ-
 10 θῶς ἀν καλοίην — θαυμάσιόν τι γέγονεν. ἡ γὰρ
 εἰωθυῖά μοι μαντικὴ ἡ τοῦ δαιμονίου ἐν μὲν τῷ

πρόσθεν χρόνῳ παντὶ πάνυ πυκνὴ ἀεὶ ἦν καὶ πάνυ 40
 ἐπὶ σμικροῖς ἐναντιουμένη, εἴ τι μέλλοιμι μὴ ὅρθως
 πράξειν· νυνὶ δὲ ξυμβέβηκέ μοι, ἄπερ ὅρâτε καὶ
 15 αὐτοί, ταυτὶ ἃ γε δὴ οἰηθείη ἢν τις καὶ νομίζεται
 ἔσχατα κακῶν εἶναι. ἐμοὶ δὲ οὔτε ἐξιόντι ἔωθεν
 οἴκοθεν ἡναντιώθη τὸ τοῦ θεοῦ σημεῖον, οὔτε ἡνίκα B
 ἀνέβαινον ἐνταυθοῖ ἐπὶ τὸ δικαστήριον, οὔτε ἐν τῷ
 λόγῳ οὐδαμοῦ μέλλοντί τι ἐρεῖν· καίτοι ἐν ἄλλοις
 20 λόγοις πολλαχοῦ δή με ἐπέσχε λέγοντα μεταξύ·
 νῦν δὲ οὐδαμοῦ περὶ ταύτην τὴν πρᾶξιν οὔτ' ἐν ἔργῳ
 οὐδενὶ οὔτ' ἐν λόγῳ ἡναντίωται μοι. τί οὖν αἴτιον
 25 εἶναι ὑπολαμβάνω; ἐγὼ ὑμῶν ἐρῶ· κινδυνεύει γάρ
 μοι τὸ ξυμβεβηκὸς τοῦτο ἀγαθὸν γεγονέναι, καὶ
 οὐκ ἔσθ' ὅπως ἡμένις ὅρθως ὑπολαμβάνομεν ὅσοι
 οἰόμεθα κακὸν εἶναι τὸ τεθνάναι. μέγα μοι τεκ- C
 μήριον τούτου γέγονεν· οὐ γὰρ ἔσθ' ὅπως οὐκ
 ἡναντιώθη ἢν μοι τὸ εἰωθὸς σημεῖον, εἰ μή τι
 30 ἔμελλον ἐγὼ ἀγαθὸν πράξειν.

XXXII. Ἐννοήσωμεν δὲ καὶ τῇδε ὡς πολλὴ
 ἐλπίς ἔστιν ἀγαθὸν αὐτὸν εἶναι. δυοῦν γὰρ θάτερόν
 ἔστιν τὸ τεθνάναι· ἡ γὰρ οἷον μηδὲν εἶναι μηδὲ
 αἴσθησιν μηδεμίαν μηδενὸς ἔχειν τὸν τεθνεῶτα, ἡ
 5 κατὰ τὰ λεγόμενα μεταβολή τις τυγχάνει οὖσα καὶ
 μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς
 ἄλλον τόπον. καὶ εἴ τε μηδεμία αἴσθησίς ἔστιν,
 ἀλλ' οἷον ὕπνος, ἐπειδάν τις καθεύδων μηδ' ὅναρ D
 μηδὲν ὅρâ, θαυμάσιον κέρδος ἢν εἴη ὁ θάνατος.
 10 ἐγὼ γὰρ ἢν οἶμαι, εἴ τινα ἐκλεξάμενον δέοι ταύτην

τὴν νύκτα ἐν ἥ οὗτω κατέδαρθεν ὥστε μηδὲ ὅναρ 40
 ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας τὰς τοῦ
 βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτῃ τῇ νυκτὶ δέοι
 σκεψάμενον εἰπεῖν, πόσας ἄμεινον καὶ ἥδιον ἡμέ-
 15 ρας καὶ νύκτας ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ
 ἑαυτοῦ βίῳ, οἷμαι ἀν μὴ ὅτι ἴδιώτην τινά, ἀλλὰ
 τὸν μέγαν βασιλέα εὐαριθμήτους ἀν εὑρεῖν αὐτὸν Ε
 ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ νύκτας. εἰ οὖν
 τοιοῦτον ὁ θάνατός ἐστιν, κέρδος ἔγωγε λέγω· καὶ
 20 γὰρ οὐδὲν πλείων ὁ πᾶς χρόνος φαίνεται οὕτω δὴ
 εἶναι ἥ μία νύξ. εἰ δ' αὖ οἷον ἀποδημῆσαι ἐστιν
 ὁ θάνατος ἐνθένδε εἰς ἄλλον τόπον, καὶ ἀληθῆ
 ἐστιν τὰ λεγόμενα, ὡς ἄρα ἐκεῖ εἰσιν ἄπαντες οἱ
 τεθνεῶτες, τί μεῖζον ἀγαθὸν τούτου εἴη ἀν, ὃ ἄν-
 25 δρες δικασταί; εἰ γάρ τις ἀφικόμενος εἰς Ἀιδουν,
 ἀπαλλαγεὶς τούτων τῶν φασκόντων δικαστῶν 41
 εἶναι, εὑρήσει τοὺς ἀληθῶς δικαστάς, οἵπερ καὶ
 λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθυς
 καὶ Αἰακὸς καὶ Τριπτόλεμος καὶ ἄλλοι ὅσοι τῶν
 30 ἡμιθέων δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ, ἄρα
 φαύλη ἀν εἴη ἡ ἀποδημία; ἡ αὖ Ὁρφεῖ ἔντυχενέ-
 σθαι καὶ Μουσαίω καὶ Ἡσιόδῳ καὶ Ὁμήρῳ ἐπὶ
 πόσῳ ἀν τις δέξαιτ' ἀν ὑμῶν; ἔγὼ μὲν γὰρ πολ-
 λάκις θέλω τεθνάναι, εἰ ταῦτ' ἐστιν ἀληθῆ· ἐπεὶ
 35 ἔμοιγε καὶ αὐτῷ θαυμαστὴ ἀν εἴη ἡ διατριβὴ αὐ-
 τόθι, ὅπότε ἔντυχοιμι Παλαμήδει καὶ Αἴαντι τῷ
 Τελαμῶνος καὶ εἰ τις ἄλλος τῶν παλαιῶν διὰ κρί-
 σιν ἄδικον τέθνηκεν, ἀντιπαραβάλλοντι τὰ ἔμαυτοῦ

πάθη πρὸς τὰ ἐκείνων, ώς ἐγὼ οἶμαι, οὐκ ἀν ἀηδὲς 41
 40 εἴη. καὶ δὴ τὸ μέγιστον, τοὺς ἐκεῖ ἐξετάζοντα καὶ
 ἐρευνῶντα ὥσπερ τοὺς ἐνταῦθα διάγειν, τίς αὐτῶν
 σοφός ἐστιν καὶ τίς οἱεται μέν, ἐστιν δ' οὐ. ἐπὶ
 πόσῳ δ' ἀν τις, ὁ ἄνδρες δικασταί, δέξαιτο ἐξετά-
 σαι τὸν ἐπὶ Τροίαν ἀγαγόντα τὴν πολλὴν στρατιὰν
 45 ἡ Ὀδυσσέα ἡ Σίσυφον, ἡ ἄλλους μυρίους ἀν τις C
 εἴποι καὶ ἄνδρας καὶ γυναῖκας; οἵς ἐκεῖ διαλέγε-
 σθαι καὶ ξυνεῖναι καὶ ἐξετάζειν ἀμήχανον ἀν εἴη
 εὐδαιμονίας. πάντως οὐ δήπου τούτου γε ἔνεκα οἱ
 ἐκεῖ ἀποκτείνουσι· τά τε γὰρ ἄλλα εὐδαιμονέστε-
 50 ροί εἰσιν οἱ ἐκεῖ τῶν ἐνθάδε, καὶ ηδη τὸν λοιπὸν
 χρόνον ἀθάνατοί εἰσιν, εἴ περ γε τὰ λεγόμενα ἀληθῆ
 ἐστιν.

XXXIII. Ἀλλὰ καὶ ὑμᾶς χρή, ὁ ἄνδρες δι-
 κασταί, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἐν
 τι τοῦτο διανοεῖσθαι ἀληθές, ὅτι οὐκ ἐστιν ἄνδρὶ D
 ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι,
 5 οὐδὲ ἀμελεῖται ὑπὸ θεῶν τὰ τούτου πράγματα·
 οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἄλλά
 μοι δῆλόν ἐστι τοῦτο, ὅτι ηδη τεθνάναι καὶ ἀπηλ-
 λάχθαι πραγμάτων βέλτιον ἦν μοι. διὰ τοῦτο καὶ
 10 ἐμὲ οὐδαμοῦ ἀπέτρεψεν τὸ σημεῖον, καὶ ἐγώγε τοῖς
 καταψηφισαμένοις μου καὶ τοῖς κατηγόροις οὐ πάνυ
 χαλεπαίνω. καίτοι οὐ ταύτῃ τῇ διανοίᾳ κατεψη-
 φίζοντό μου καὶ κατηγόρουν, ἀλλ' οἰόμενοι βλάπ-
 τειν· τοῦτο αὐτοῖς ἄξιον μέμφεσθαι. τοσόνδε E
 μέντοι αὐτῶν δέομαι· τοὺς νίεῖς μου, ἐπειδὰν

ι5 ἡβήσωσι, τιμωρήσασθε, ὃ ἄνδρες, ταῦτὰ ταῦτα 41
 λυποῦντες ἅπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐὰν ὑμῶν δο-
 κῶσιν ἢ χρημάτων ἢ ἄλλου του πρότερον ἐπιμε-
 λεῖσθαι ἢ ἀρετῆς, καὶ ἐὰν δοκῶσι τι εἶναι μηδὲν
 ὄντες, ὅνειδίζετε αὐτοῖς, ὥσπερ ἐγὼ ὑμῶν, ὅτι οὐκ
 20 ἐπιμελοῦνται ὅν δεῖ, καὶ οἴονται τι εἶναι ὄντες οὐδε-
 νὸς ἄξιοι. καὶ ἐὰν ταῦτα ποιήτε, δίκαια πεπονθώς 42
 ἐγὼ ἔσομαι ὑφ' ὑμῶν αὐτός τε καὶ οἱ υἱεῖς. ἀλλὰ
 γὰρ ἦδη ὡρα ἀπιέναι, ἐμοὶ μὲν ἀποθανουμένῳ,
 ὑμῖν δὲ βιωσομένοις. ὅπότεροι δὲ ἡμῶν ἔρχονται
 25 ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ.

ΚΡΙΤΩΝ

[ἢ περὶ πρακτέου, ἡθικός]

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ
ΣΩΚΡΑΤΗΣ, ΚΡΙΤΩΝ

St. I.
p. 43

I. ΣΩ. Τί τηνικάδε ἀφίξαι, ὁ Κρίτων; ἢ οὐ Α
πρῷ ἔτι ἐστίν;

ΚΡ. Πάνυ μὲν οὖν.

ΣΩ. Πηνίκα μάλιστα;

5 ΚΡ. Ὁρθρος βαθύς.

ΣΩ. Θαυμάζω ὅπως ἡθέλησέ σοι ὁ τοῦ δεσμω-
τηρίου φύλαξ ὑπακοῦσαι.

10 ΚΡ. Ξυνήθης ἥδη μοί ἐστιν, ὁ Σώκρατες, διὰ
τὸ πολλάκις δεῦρο φοιτᾶν, καὶ τι καὶ εὐεργέτηται
ὑπ' ἔμοῦ.

ΣΩ. Ἀρτι δὲ ἥκεις ἢ πάλαι;

ΚΡ. Ἐπιεικῶς πάλαι.

ΣΩ. Εἶτα πῶς οὐκ εὐθὺς ἐπήγειράς με, ἀλλὰ β
σιγῇ παρακάθησαι;

15 ΚΡ. Οὐ μὰ τὸν Δία, ὁ Σώκρατες, οὐδὲ ἀν αὐτὸς
ἡθελον ἐν τοσαύτῃ τε ἀγρυπνίᾳ καὶ λύπῃ εἶναι.
ἀλλὰ καὶ σοῦ πάλαι θαυμάζω αἰσθανόμενος ὡς
ἥδεως καθεύδεις· καὶ ἐπίτηδές σε οὐκ ἥγειρον, ἵνα
ώς ἥδιστα διάγησ. καὶ πολλάκις μὲν δή σε καὶ

20 πρότερον ἐν παντὶ τῷ βίῳ εὐδαιμόνισα τοῦ τρόπου, 43
πολὺ δὲ μάλιστα ἐν τῇ νυνὶ παρεστώσῃ ξυμφορᾶ,
ώς ρᾳδίως αὐτὴν καὶ πράως φέρεις.

ΣΩ. Καὶ γὰρ ἄν, ὡς Κρίτων, πλημμελὲς εἴη ἀγα-
νακτεῖν τηλικοῦτον ὅντα, εἰ δεῖ ηδη τελευτᾶν. C

25 ΚΡ. Καὶ ἄλλοι, ὡς Σώκρατες, τηλικοῦτοι ἐν τοι-
αύταις ξυμφοραῖς ἀλίσκονται, ἀλλ' οὐδὲν αὐτοὺς
ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ
παρούσῃ τύχῃ.

ΣΩ. Ἐστι ταῦτα. ἀλλὰ τί δὴ οὗτω πρῷ ἀφίξαι;

30 ΚΡ. Ἀγγελίαν, ὡς Σώκρατες, φέρων χαλεπήν, οὐ
σοί, ὡς ἔμοὶ φαίνεται, ἀλλ' ἔμοὶ καὶ τοῖς σοῖς ἐπι-
τηδείοις πᾶσιν καὶ χαλεπήν καὶ βαρεῖαν, ἦν ἐγώ,
ώς ἔμοὶ δοκῶ, ἐν τοῖς βαρύτατ' ἀν ἐνέγκαιμι.

ΣΩ. Τίνα ταύτην; ἢ τὸ πλοῖον ἀφίκται ἐκ Δή-
35 λου, οὖ δεῖ ἀφικομένου τεθνάναι με; D

ΚΡ. Οὗτοι δὴ ἀφίκται, ἀλλὰ δοκεῖ μέν μοι ἥξειν
τήμερον ἐξ ὃν ἀπαγγέλλουσιν ἥκοντές τινες ἀπὸ
Σουνίου καὶ καταλιπόντες ἐκεῖ αὐτό. δῆλον οὖν ἐκ
τούτων [τῶν ἀγγέλων] ὅτι ἥξει τήμερον, καὶ ἀνάγ-
40 κη δὴ εἰς αὔριον ἔσται, ὡς Σώκρατες, τὸν βίον σε
τελευτᾶν.

II. ΣΩ. Ἀλλ', ὡς Κρίτων, τύχῃ ἀγαθῇ. εἰ ταύτη
τοῖς θεοῖς φίλον, ταύτη ἔστω. οὐ μέντοι οἶμαι ἥξειν
αὐτὸ τήμερον.

ΚΡ. Πόθεν τοῦτο τεκμαίρει;

5 ΣΩ. Ἐγώ σοι ἐρῶ. τῇ γάρ που ὑστεραίᾳ δεῖ
με ἀποθνήσκειν ἢ ἢ ἀν ἔλθῃ τὸ πλοῖον.

ΚΡ. Φασί γέ τοι δὴ οἱ τούτων κύριοι.

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ΣΩ. Οὐ τοίνυν τῆς ἐπιούσης ἡμέρας οἶμαι αὐτὸ¹⁰ ἥξειν, ἀλλὰ τῆς ἔτέρας. τεκμαίρομαι δὲ ἐκ τινος ἐνυπνίου ὃ ἔώρακα ὀλίγον πρότερον ταύτης τῆς νυκτός· καὶ κινδυνεύεις ἐν καιρῷ τινι οὐκ ἐγεῖραι με.

ΚΡ. Ἡν δὲ δὴ τί τὸ ἐνύπνιον;

ΣΩ. Ἐδόκει τίς μοι γυνὴ προσελθοῦσα καλὴ¹⁵ καὶ εὐειδής, λευκὰ ἴμάτια ἔχουσα, καλέσαι με καὶ εἰπεῖν· “ὦ Σώκρατες,

B

ἥματί κεν τριτάτῳ Φθίην ἐρίβωλον ἵκοιο.”

ΚΡ. Ἀτοπον τὸ ἐνύπνιον, ὦ Σώκρατες.

ΣΩ. Ἐναργὲς μὲν οὖν, ὡς γέ μοι δοκεῖ, ὢ Κρίτων.

III. ΚΡ. Λίαν γε, ὡς ἔοικεν. ἀλλ’, ὢ δαιμόνιε Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθητι· ὡς ἐμοί, ἐὰν σὺ ἀποθάνῃς, οὐ μία ξυμφορά ἔστιν, ἀλλὰ χωρὶς μὲν τοῦ ἐστερῆσθαι τοιούτου ἐπιτη-⁵ δείου οἶον ἐγὼ οὐδένα μή ποτε εὑρήσω, ἔτι δὲ καὶ πολλοῖς δόξω οὖν ἐμὲ καὶ σὲ μὴ σαφῶς ἵσασιν, ὡς οὗτος τ’ ὅν σε σώζειν, εἰ ηθελον ἀναλίσκειν χρή- C ματα, ἀμελῆσαι. καίτοι τίς ἀν αἰσχίων εἴη ταύτης δόξα ἡ δοκεῖν χρήματα περὶ πλείονος ποιεῖσθαι ἡ¹⁰ φίλους; οὐ γὰρ πείσονται οἱ πολλοὶ ὡς σὺ αὐτὸς οὐκ ἡθέλησας ἀπιέναι ἐνθένδε ἡμῶν προθυμουμένων.

ΣΩ. Ἀλλὰ τί ἡμῖν, ὢ μακάριε Κρίτων, οὗτοι τῆς τῶν πολλῶν δόξης μέλει; οἱ γὰρ ἐπιεικέστατοι, ὅν μᾶλλον ἄξιον φροντίζειν, ἡγήσονται αὐτὰ οὗτοι πε-¹⁵ πρᾶχθαι ὥσπερ ἀν πραχθῆ.

ΚΡ. Ἐλλ' ὁρᾶς δὴ ὅτι ἀνάγκη, ὡς Σώκρατες,⁴⁴
καὶ τῆς τῶν πολλῶν δόξης μέλειν. αὐτὰ δὲ δῆλα^D
τὰ παρόντα νυνί, ὅτι οὗτοί τ' εἰσὶν οἱ πολλοὶ οὐ τὰ
σμικρότατα τῶν κακῶν ἔξεργάζεσθαι, ἀλλὰ τὰ μέ-
20 γιστα σχεδόν, ἐάν τις ἐν αὐτοῖς διαβεβλημένος ἦ.

ΣΩ. Εἰ γὰρ ὥφελον, ὡς Κρίτων, οὗτοί τ' εἶναι οἱ
πολλοὶ τὰ μέγιστα κακὰ ἔργαζεσθαι, ἵνα οὗτοί τ'
ἥσαν καὶ τὰ μέγιστα ἀγαθά, καὶ καλῶς ἀν εἶχεν.
νῦν δὲ οὐδέτερα οὗτοί τε· οὔτε γὰρ φρόνιμον οὔτε
25 ἄφρονα δυνατοὶ ποιῆσαι, ποιοῦσι δὲ τοῦτο ὅ τι ἀν
τύχωσι.

IV. ΚΡ. Ταῦτα μὲν δὴ οὕτως ἔχέτω· τάδε δέ, Ε
ὡς Σώκρατες, εἰπέ μοι. ἄρα γε μὴ ἐμοῦ προμηθεῖ
καὶ τῶν ἄλλων ἐπιτηδείων, μή, ἐὰν σὺ ἐνθένδε
ἔξέλθης, οἱ συκοφάνται ἡμῖν πράγματα παρέχω-
5 σιν ὡς σὲ ἐνθένδε ἐκκλέψασιν, καὶ ἀναγκασθῶμεν
ἢ καὶ πᾶσαν τὴν οὐσίαν ἀποβαλεῖν ἢ συχνὰ
χρήματα, ἢ καὶ ἄλλο τι πρὸς τούτοις παθεῖν;
εἰ γάρ τι τοιοῦτον φοβεῖ, ἔασον αὐτὸς χαίρειν· 45
ἡμεῖς γάρ που δίκαιοι ἔσμεν σώσαντές σε κινδυ-
10 νεύειν τοῦτον τὸν κάνδυνον καί, ἐὰν δέη, ἔτι τούτου
μείζω. ἀλλ' ἐμοὶ πείθου καὶ μὴ ἄλλως ποίει.

ΣΩ. Καὶ ταῦτα προμηθοῦμαι, ὡς Κρίτων, καὶ
ἄλλα πολλά.

ΚΡ. Μήτε τοίνυν ταῦτα φοβοῦ· καὶ γὰρ οὐδὲ
15 πολὺ τάργυριόν ἔστιν ὃ θέλουσι λαβόντες τινὲς
σῶσαι σε καὶ ἔξαγαγεῖν ἐνθένδε. ἔπειτα οὐχ
ὁρᾶς τούτους τοὺς συκοφάντας ὡς εὐτελεῖς, καὶ

οὐδὲν ἀν δέοι ἐπ' αὐτοὺς πολλοῦ ἀργυρίου; σοὶ 45
 δὲ ὑπάρχει μὲν τὰ ἐμὰ χρήματα, ὡς ἔγὼ οἶμαι, B
 20 ἵκανά· ἔπειτα καὶ εἴ τι ἐμοῦ κηδόμενος οὐκ οἴει
 δεῖν ἀναλίσκειν τάμα, ξένοι οὗτοι ἐνθάδε ἔτοιμοι
 ἀναλίσκειν· εἴς δὲ καὶ κεκόμικεν ἐπ' αὐτὸ τοῦτο
 ἀργύριον ἵκανόν, Σιμμίας ὁ Θηβαῖος· ἔτοιμος δὲ
 καὶ Κέβης καὶ ἄλλοι πολλοὶ πάνυ. ὥστε, ὅπερ
 25 λέγω, μῆτε ταῦτα φοβούμενος ἀποκάμης σαυτὸν
 σῶσαι, μῆτε, ὃ ἔλεγες ἐν τῷ δικαστηρίῳ, δυσχερές
 σοι γενέσθω, ὅτι οὐκ ἀν ἔχοις ἔξελθὼν ὃ τι χρῶ
 σαυτῷ· πολλαχοῦ μὲν γὰρ καὶ ἄλλοσε ὅποι ἀν
 ἀφίκη ἀγαπήσουσί σε· ἐὰν δὲ βούλῃ εἰς Θεττα- C
 30 λίαν ἰέναι, εἰσὶν ἐμοὶ ἔκει ξένοι, οἵ σε περὶ πολλοῦ
 ποιήσονται καὶ ἀσφάλειάν σοι παρέξονται ὥστε
 σε μηδένα λυπεῖν τῶν κατὰ Θετταλίαν.

V. "Ετι δέ, ὁ Σώκρατες, οὐδὲ δίκαιον μοι δο-
 κεῖς ἐπιχειρεῖν πρᾶγμα, σαυτὸν προδοῦναι, ἔξὸν
 σωθῆναι· καὶ τοιαῦτα σπεύδεις περὶ σαυτὸν γενέ-
 σθαι, ἅπερ ἀν καὶ οἱ ἔχθροί σου σπεύσαιέν τε καὶ
 5 ἔσπευσάν σε διαφθεῖραι βουλόμενοι. πρὸς δὲ τού-
 τοις καὶ τοὺς νίεῖς τοὺς σαυτοῦ ἔμοιγε δοκεῖς προ-
 διδόναι, οὓς σοι ἔξὸν καὶ ἐκθρέψαι καὶ ἐκπαιδεῦσαι D
 οἰχήσει καταλιπών, καὶ τὸ σὸν μέρος, ὅτι ἀν τύχωσι,
 τοῦτο πράξουσιν· τεύξονται δέ, ὡς τὸ εἰκός, τοιού-
 το των οἶάπερ εἴωθεν γίγνεσθαι ἐν ταῖς ὁρφανίαις περὶ
 τοὺς ὁρφανούς. ἦ γὰρ οὐ χρὴ ποιεῖσθαι παῖδας ἦ
 ξυνδιαταλαιπωρεῖν καὶ τρέφοντα καὶ παιδεύοντα·
 σὺ δέ μοι δοκεῖς τὰ ῥᾳθυμότατα αἴρεῖσθαι· χρὴ

δέ, ἅπερ ἀν ἀνὴρ ἄγαθὸς καὶ ἀνδρεῖος ἔλοιτο, ταῦτα 45
 15 αἴρεῖσθαι, φάσκοντά γε δὴ ἀρετῆς διὰ παντὸς τοῦ
 βίου ἐπιμελεῖσθαι· ὡς ἔγωγε καὶ ὑπὲρ σοῦ καὶ
 ὑπὲρ ἡμῶν τῶν σῶν ἐπιτηδείων αἰσχύνομαι, μὴ Ε
 δόξῃ ἄπαν τὸ πρᾶγμα τὸ περὶ σὲ ἀνανδρίᾳ τινὶ τῇ
 ἡμετέρᾳ πεπρᾶχθαι, καὶ ἡ εὔσοδος τῆς δίκης εἰς τὸ
 20 δικαστήριον ὡς εἰσῆλθεν ἐξὸν μὴ εἰσελθεῖν, καὶ
 αὐτὸς ὁ ἀγῶν τῆς δίκης ὡς ἐγένετο, καὶ τὸ τελευ-
 ταῖον δὴ τουτὶ ὥσπερ κατάγελως τῆς πράξεως,
 κακίᾳ τινὶ καὶ ἀνανδρίᾳ τῇ ἡμετέρᾳ διαπεφευγέ- 46
 ναι ἡμᾶς δοκεῖν, οἵτινές σε οὐχὶ ἐσώσαμεν οὐδὲ
 25 σὺ σαυτόν, οἶόν τε δν καὶ δυνατόν, εἴ τι καὶ μικρὸν
 ἡμῶν ὅφελος ἦν. ταῦτα οὖν, ὁ Σώκρατες, ὅρα μὴ
 ἄμα τῷ κακῷ καὶ αἰσχρᾷ ἦ σοί τε καὶ ἡμῖν. ἀλλὰ
 βουλεύου, μᾶλλον δὲ οὐδὲ βουλεύεσθαι ἔτι ὥρα,
 ἀλλὰ βεβουλεῦσθαι. μία δὲ βουλή· τῆς γὰρ
 30 ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπρᾶχθαι. εἰ
 δέ τι περιμενοῦμεν, ἀδύνατον καὶ οὐκέτι οἶόν τε.
 ἀλλὰ παντὶ τρόπῳ ὁ Σώκρατες, πείθου μοι καὶ
 μηδαμῶς ἄλλως ποίει.

VI. ΣΩ. ^ὭΩ φίλε Κρίτων, ἡ προθυμία σου ^Β
 πολλοῦ ἀξία, εἰ μετά τινος ὀρθότητος εἴη· εἰ δὲ
 μή, ὅσῳ μείζων, τοσούτῳ χαλεπωτέρα. σκοπεῖ-
 σθαι οὖν χρὴ ἡμᾶς εἴ τε ταῦτα πρακτέον εἴ τε μή·
 5 ὡς ἐγὼ οὐ μόνον νῦν ἀλλὰ καὶ ἀεὶ τοιοῦτος οἶος
 τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ ὃς ἂν
 μοι λογιζομένῳ βέλτιστος φαίνηται. τοὺς δὲ λό-
 γους οὓς ἐν τῷ ἐμπροσθεν ἔλεγον οὐ δύναμαι νῦν

ἐκβαλεῖν, ἐπειδή μοι ἥδε ἡ τύχη γέγονεν, ἀλλὰ 46
 ιο σχεδόν τι ὅμοιοι φαίνονται μοι, καὶ τοὺς αὐτοὺς
 πρεσβεύω καὶ τιμῶ οὗσπερ καὶ πρότερον· ὃν C
 ἐὰν μὴ βελτίω ἔχωμεν λέγειν ἐν τῷ παρόντι, εὖ
 ἵσθι ὅτι οὐ μή σοι ξυγχωρήσω, οὐδὲ ἀν πλείω τῶν
 νῦν παρόντων ἡ τῶν πολλῶν δύναμις ὥσπερ παιδας
 15 ἡμᾶς μορμολύττηται, δεσμοὺς καὶ θανάτους ἐπι-
 πέμπουσα καὶ χρημάτων ἀφαιρέσεις. πῶς οὖν ἀν
 μετριώτατα σκοποίμεθα αὐτά; εἰ πρῶτον μὲν τοῦ-
 τον τὸν λόγον ἀναλάβοιμεν δὲν σὺ λέγεις περὶ τῶν
 δοξῶν, πότερον καλῶς ἐλέγετο ἐκάστοτε ἢ οὐ, ὅτι
 20 ταῖς μὲν δεῖ τῶν δοξῶν προσέχειν τὸν νοῦν, ταῖς D
 δὲ οὐ· ἡ πρὸν μὲν ἐμὲ δεῖν ἀποθνήσκειν καλῶς
 ἐλέγετο, νῦν δὲ κατάδηλος ἄρα ἐγένετο ὅτι ἄλλως
 ἔνεκα λόγου ἐλέγετο, ἦν δὲ παιδιὰ καὶ φλυαρία ὡς
 ἀληθῶς; ἐπιθυμῶ δ' ἔγωγ' ἐπισκέψασθαι, ὡς Κρί-
 25 των, κοινῇ μετὰ σοῦ, εἴ τί μοι ἄλλοιότερος φανεῖται,
 ἐπειδὴ ὅδε ἔχω, ἡ ὁ αὐτός, καὶ ἐάσομεν χαίρειν ἢ
 πεισόμεθα αὐτῷ. ἐλέγετο δέ πως, ὡς ἐγῷμαι, ἐκά-
 στοτε ὅδε ὑπὸ τῶν οἰομένων τὶ λέγειν, ὥσπερ νῦν
 δὴ ἐγὼ ἔλεγον, ὅτι τῶν δοξῶν ἀσ οἱ ἄνθρωποι
 30 δοξάζουσιν, δέοι τὰς μὲν περὶ πολλοῦ ποιεῖσθαι, E
 τὰς δὲ μή. τοῦτο πρὸς θεῶν, ὡς Κρίτων, οὐ δοκεῖ
 καλῶς σοι λέγεσθαι; σὺ γάρ, ὅσα γε τάνθρωπεια,
 ἐκτὸς εἴ τοῦ μέλλειν ἀποθνήσκειν αὔριον, καὶ οὐκ 47
 ἄν σε παρακρούοι ἡ παροῦσα ξυμφορά· σκόπει
 35 δή· οὐχ ἱκανῶς δοκεῖ σοι λέγεσθαι, ὅτι οὐ πάσας
 χρὴ τὰς δόξας τῶν ἀνθρώπων τιμᾶν, ἀλλὰ τὰς μέν,

τὰς δ' οὐ; οὐδὲ πάντων, ἀλλὰ τῶν μέν, τῶν δ' οὐ; 47

✓ τί φῆς; ταῦτα οὐχὶ καλῶς λέγεται;

ΚΡ. Καλῶς.

40 ΣΩ. Οὐκοῦν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ πο-
νηρὰς μή;

ΚΡ. Ναί.

ΣΩ. Χρησταὶ δὲ οὐχ αἱ τῶν φρονίμων, πονηραὶ
δὲ αἱ τῶν ἀφρόνων;

45 ΚΡ. Πῶς δ' οὐ;

VII. ΣΩ. Φέρε δή, πῶς αὖτα τοιαῦτα ἐλέγετο;
γυμναζόμενος ἀνὴρ καὶ τοῦτο πράττων πότερον
παντὸς ἀνδρὸς ἐπαίνῳ καὶ ψόγῳ καὶ δόξῃ τὸν νοῦν
προσέχει, ἢ ἐνὸς μόνου ἐκείνου, ὃς ἀν τυγχάνῃ
5 ἰατρὸς ἢ παιδοτρίβης ὅν;

ΚΡ. Ἐνὸς μόνου.

ΣΩ. Οὐκοῦν φοβεῖσθαι χρὴ τοὺς ψόγους καὶ
ἀσπάζεσθαι τοὺς ἐπαίνους τοὺς τοῦ ἐνὸς ἐκείνου,
ἀλλὰ μὴ τοὺς τῶν πολλῶν.

10 ΚΡ. Δῆλα δή.

ΣΩ. Ταύτη ἄρα αὐτῷ πρακτέον καὶ γυμναστέον
καὶ ἔδεστέον γε καὶ ποτέον, ἢ ἀν τῷ ἐνὶ δοκῇ τῷ
ἐπιστάτῃ καὶ ἐπαῖοντι, μᾶλλον ἢ ἢ ξύμπασι τοῖς
ἄλλοις.

15 ΚΡ. Ἔστι ταῦτα.

ΣΩ. Εἶν. ἀπειθήσας δὲ τῷ ἐνὶ καὶ ἀτιμάσας σ
αὐτοῦ τὴν δόξαν καὶ τοὺς ἐπαίνους, τιμήσας δὲ
τοὺς τῶν πολλῶν λόγους καὶ μηδὲν ἐπαϊόντων, ἄρα
οὐδὲν κακὸν πείσεται;

20 ΚΡ. Πῶς γὰρ οὐ;

47

ΣΩ. Τί δ' ἔστι τὸ κακὸν τοῦτο; καὶ ποῖ τείνει,
καὶ εἰς τί τῶν τοῦ ἀπειθοῦντος;

ΚΡ. Δῆλον ὅτι εἰς τὸ σῶμα· τοῦτο γὰρ διόλυσι.

25 ΣΩ. Καλῶς λέγεις. οὐκοῦν καὶ τἄλλα, ὡς Κρίτων, οὗτως, ἵνα μὴ πάντα διῶμεν, καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἀδίκων καὶ αἰσχρῶν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν περὶ ὧν νῦν ἡ βουλὴ ἡμῖν ἔστιν, πότερον τῇ τῶν πολλῶν δόξῃ δεῖ ἡμᾶς D
30 ἔπεισθαι καὶ φοβεῖσθαι αὐτὴν ἡ τῇ τοῦ ἑνός, εἴ τίς ἔστιν ἐπαῖων, ὃν δεῖ καὶ αἰσχύνεσθαι καὶ φοβεῖσθαι μᾶλλον ἡ ξύμπαντας τοὺς ἄλλους; ὡς εἰ μὴ ἀκολουθήσομεν, διαφθεροῦμεν ἐκεῖνο καὶ λωβησόμεθα ὃ τῷ μὲν δικαίῳ βέλτιον ἐγένετο, τῷ δὲ 35 ἀδίκῳ ἀπώλλυτο. ἡ οὐδέν ἔστι τοῦτο;

ΚΡ. Οἶμαι ἔγωγε, ὡς Σώκρατες.

VIII. ΣΩ. Φέρε δή, ἐὰν τὸ ὑπὸ τοῦ ὑγιεινοῦ μὲν βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσώδους δὲ διαφθειρόμενον διολέσωμεν, πειθόμενοι μὴ τῇ τῶν ἐπαιῶντων δόξῃ, ἀρα βιωτὸν ἡμῖν ἔστιν διεφθαρ- E
5 μένον αὐτοῦ; ἔστι δέ που τοῦτο σῶμα· ἡ οὐχί;

ΚΡ. Ναί.

ΣΩ. Ἀρ' οὖν βιωτὸν ἡμῖν ἔστιν μετὰ μοχθηροῦ καὶ διεφθαρμένου σώματος;

ΚΡ. Οὐδαμῶς.

10 ΣΩ. Ἀλλὰ μετ' ἐκείνου ἄρ' ἡμῖν βιωτὸν διεφθαρμένου ὡς τὸ ἀδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνί-

νησιν; ἢ φαυλότερον ἡγούμεθα εἶναι τοῦ σώματος 47
ἐκεῖνο, ὅ τι ποτ' ἐστὶ τῶν ἡμετέρων, περὶ ὃ ἡ τε 48
ἀδικία καὶ ἡ δικαιοσύνη ἐστίν;

15 ΚΡ. Οὐδαμῶς.

ΣΩ. Ἀλλὰ τιμιώτερον;

ΚΡ. Πολύ γε.

ΣΩ. Οὐκ ἄρα, ὡς βέλτιστε, πάνυ ἡμῖν οὕτω φροντιστέον τί ἔροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ’ ὅ τι ὁ
20 ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων, ὃ εἴς καὶ αὐτὴ
ἡ ἀλήθεια. ὥστε πρῶτον μὲν ταύτη οὐκ ὀρθῶς
εἰσηγεῖ, εἰσηγούμενος τῆς τῶν πολλῶν δόξης δεῖν
ἡμᾶς φροντίζειν περὶ τῶν δικαίων καὶ καλῶν καὶ
ἀγαθῶν καὶ τῶν ἐναντίων. “ἀλλὰ μὲν δή,” φαίη γ’ αὖ
25 τις, “οὗοι τέ εἰσιν ἡμᾶς οἱ πολλοὶ ἀποκτεινύναι.” B

ΚΡ. Δῆλα δὴ καὶ ταῦτα· φαίη γὰρ αὖ, ὡς Σώκρατες.

ΣΩ. Ἀληθῆ λέγεις. ἀλλ’, ὡς θαυμάσιε, οὗτός τε
ὁ λόγος ὃν διεληλύθαμεν, ἔμοιγε δόκει ὅμοιος εἶναι
[τῷ] καὶ πρότερον· καὶ τόνδε αὖ σκόπει, εἰ ἔτι
30 μένει ἡμῖν ἡ οὐ, ὅτι οὐ τὸ ζῆν περὶ πλείστου ποιη-
τέον, ἀλλὰ τὸ εὖ ζῆν.

ΚΡ. Ἀλλὰ μένει.

ΣΩ. Τὸ δὲ εὖ καὶ καλῶς καὶ δικαίως ὅτι ταῦτόν
ἐστιν, μένει ἡ οὐ μένει;

35 ΚΡ. Μένει.

IX. ΣΩ. Οὐκοῦν ἐκ τῶν ὅμολογουμένων τοῦτο
σκεπτέον, πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶσθαι
ἐξιέναι μὴ ἀφιέντων Ἀθηναίων ἡ οὐ δίκαιον· καὶ C
ἔτι μὲν φαίνηται δίκαιον, πειρώμεθα, εἰ δὲ μή,

5 έώμεν. ἃς δὲ σὺ λέγεις τὰς σκέψεις περί τε ἀνα- 48
 λώσεως χρημάτων καὶ δόξης καὶ παιδων τροφῆς,
 μὴ ὡς ἀληθῶς ταῦτα, ὦ Κρίτων, σκέμματα ἢ τῶν
 ῥᾳδίων ἀποκτεινύντων καὶ ἀναβιωσκομένων γ' αὖ,
 εἰ οἷοί τ' ἦσαν, οὐδενὶ ξὺν νῷ, τούτων τῶν πολλῶν.
 10 ήμῶν δ', ἐπειδὴ ὁ λόγος οὗτως αἴρει, μὴ οὐδὲν ἄλλο
 σκεπτέον ἢ ἡ ὅπερ νῦν δὴ ἐλέγομεν, πότερον δίκαια
 πράξομεν καὶ χρήματα τελοῦντες τούτοις τοῖς ἐμὲ
 ἐνθένδε ἔξαξουσι καὶ χάριτας, καὶ αὐτοὶ ἔξαγοντές D
 τε καὶ ἔξαγόμενοι, ἢ τῇ ἀληθείᾳ ἀδικήσομεν πάντα
 15 ταῦτα ποιοῦντες· καν φαινώμεθα ἀδικα αὐτὰ ἐργα-
 ζόμενοι, μὴ οὐ δέη ὑπολογίζεσθαι οὗτ' εἰ ἀποθνῆ-
 σκειν δεῖ παραμένοντας καὶ ἡσυχίαν ἔγοντας, οὔτε
 ἄλλο ὅτιοῦν πάσχειν πρὸ τοῦ ἀδικεῖν.

ΚΡ. Καλῶς μέν μοι δοκεῖς λέγειν, ὦ Σώκρατες.
 20 ὅρα δὲ τί δρῶμεν.

ΣΩ. Σκοπῶμεν, ὦ ἀγαθέ, κοινῇ, καὶ εἰ πῃ ἔχεις
 ἀντιλέγειν ἐμοῦ λέγοντος, ἀντίλεγε, καὶ σοι πείσο-
 μαι· εἰ δὲ μή, παῦσαι ἥδη, ὦ μακάριε, πολλάκις E
 μοι λέγων τὸν αὐτὸν λόγον, ὡς χρὴ ἐνθένδε ἀκόν-
 25 των Ἀθηναίων ἐμὲ ἀπιέναι· ὡς ἐγὼ περὶ πολλοῦ
 ποιοῦμαι πείσας σε ταῦτα πράττειν, ἀλλὰ μὴ ἄκον-
 τος. ὅρα δὲ δὴ τῆς σκέψεως τὴν ἀρχήν, ἐάν σοι
 ἵκανως λέγηται, καὶ πειρῶ ἀποκρίνεσθαι τὸ ἐρω- 49
 τώμενον, ἢ ἀν μάλιστα οἵη.

30 ΚΡ. Ἀλλὰ πειράσομαι.

Χ. ΣΩ. Οὐδενὶ τρόπῳ φαμὲν ἔκόντας ἀδικητέον
 εἶναι, ἢ τινὶ μὲν ἀδικητέον τρόπῳ, τινὶ δὲ οὐ; ἢ

οὐδαμῶς τό γε ἀδικεῖν οὔτε ἀγαθὸν οὔτε καλόν, ὡς 49
 πολλάκις ἡμῖν καὶ ἐν τῷ ἔμπροσθεν χρόνῳ ὥμολο-
 5 γήθη; [ὅπερ καὶ ἄρτι ἐλέγετο.] ἡ πᾶσαι ἡμῖν
 ἐκεῖναι αἱ πρόσθεν ὅμολογίαι ἐν ταῖσδε ταῖς ὁλί-
 γαις ἡμέραις ἐκκεχυμέναι εἰσίν, καὶ πάλαι, ὡς Κρί-
 των, ἄρα τηλικοίδε γέροντες ἄνδρες πρὸς ἄλληλους
 σπουδῇ διαλεγόμενοι ἐλάθομεν ἡμᾶς αὐτοὺς παί-
 10 δων οὐδὲν διαφέροντες; ἡ παντὸς μᾶλλον οὕτως
 ἔχει ὥσπερ τότε ἐλέγετο ἡμῖν, εἴ τε φασὶν οἱ πολλοὶ
 εἴ τε μή, καὶ εἴ τε δεῖ ἡμᾶς ἔτι τῶνδε χαλεπώτερα
 πάσχειν εἴ τε καὶ πρᾳότερα, ὅμως τό γε ἀδικεῖν τῷ
 ἀδικοῦντι καὶ κακὸν καὶ αἰσχρὸν τυγχάνει ὃν παντὶ
 15 τρόπῳ; φαμὲν ἡ οὕ;

ΚΡ. Φαμέν.

ΣΩ. Οὐδαμῶς ἄρα δεῖ ἀδικεῖν.

ΚΡ. Οὐ δῆτα.

ΣΩ. Οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν, ὡς οἱ
 20 πολλοὶ οἴονται, ἐπειδὴ γε οὐδαμῶς δεῖ ἀδικεῖν. C

ΚΡ. Οὐ φαίνεται.

ΣΩ. Τί δὲ δή; κακουργεῖν δεῖ, ὡς Κρίτων, ἡ οὕ;

ΚΡ. Οὐ δεῖ δήπου, ὡς Σώκρατες.

ΣΩ. Τί δέ; ἀντικακουργεῖν κακῶς πάσχοντα, ὡς
 25 οἱ πολλοί φασιν, δίκαιον ἡ οὐ δίκαιον;

ΚΡ. Οὐδαμῶς.

ΣΩ. Τὸ γάρ που κακῶς ποιεῖν ἀνθρώπους τοῦ
 ἀδικεῖν οὐδὲν διαφέρει.

ΚΡ. Ἀληθῆ λέγεις.

ΣΩ. Οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν

οὐδένα ἀνθρώπων, οὐδ' ἀν διοῦν πάσχη ὑπ' αὐτῶν. 49
 καὶ ὅρα, ὡς Κρίτων, ταῦτα καθομολογῶν, ὅπως μὴ
 παρὰ δόξαν ὁμολογῆσ. οἶδα γὰρ ὅτι ὀλίγοις Δ
 τισὶ ταῦτα καὶ δοκεῖ καὶ δόξει. οἷς οὖν οὕτω δέ-
 35 δοκται καὶ οἷς μή, τούτοις οὐκ ἔστι κοινὴ βουλή,
 ἀλλὰ ἀνάγκη τούτους ἀλλήλων καταφρονεῖν, ὅρων-
 τας τὰ ἀλλήλων βουλεύματα. σκόπει δὴ οὖν καὶ
 σὺ εὖ μάλα, πότερον κοινωνεῖς καὶ ξυνδοκεῖς σοι
 καὶ ἀρχώμεθα ἐντεῦθεν βουλευόμενοι, ὡς οὐδέποτε
 40 ὁρθῶς ἔχοντος οὔτε τοῦ ἀδικεῖν οὔτε τοῦ ἀνταδικεῖν
 οὔτε κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κα-
 κῶς· ἦ ἀφίστασαι καὶ οὐ κοινωνεῖς τῆς ἀρχῆς;
 ἐμοὶ μὲν γὰρ καὶ πάλαι οὕτω καὶ νῦν ἔτι δοκεῖ, Ε
 σοὶ δὲ εἴ πῃ ἄλλη δέδοκται, λέγε καὶ δίδασκε. εἰ
 45 δ' ἐμμένεις τοῖς πρόσθε, τὸ μετὰ τοῦτο ἄκουε.

ΚΡ. 'Αλλ' ἐμμένω τε καὶ ξυνδοκεῖ μοι· ἀλλὰ
 λέγε.

ΣΩ. Λέγω δὴ αὖ τὸ μετὰ τοῦτο, μᾶλλον δ'
 ἐρωτῶ· πότερον ἂν τις ὁμολογήσῃ τῷ δίκαιᾳ
 50 ὄντα ποιητέον ἢ ἐξαπατητέον;

ΚΡ. Ποιητέον.

XI. ΣΩ. 'Εκ τούτων δὴ ἄθρει. ἀπιόντες ἐν-
 θένδε ἡμεῖς μὴ πείσαντες τὴν πόλιν πότερον 50
 κακῶς τινας ποιοῦμεν, καὶ ταῦτα οὓς ἥκιστα δεῖ,
 ἢ οὖ; καὶ ἐμμένομεν οἷς ὁμολογήσαμεν δικαίοις
 5 οὖσιν ἢ οὖ;

ΚΡ. Οὐκ ἔχω, ὡς Σώκρατες, ἀποκρίνασθαι πρὸς
 δὲ ἐρωτᾶς· οὐ γὰρ ἐννοῶ.

ΣΩ. Ἀλλ' ὅδε σκόπει. εἰ μέλλουσιν ἡμῖν ἐν- 50
 θένδε εἴ τε ἀποδιδράσκειν, εἴθ' ὅπως δεῖ δύομάσαι
 10 τοῦτο, ἐλθόντες οἵ νόμοι καὶ τὸ κοινὸν τῆς πόλεως
 ἐπιστάντες ἔροιντο· “εἰπέ μοι, ὦ Σώκρατες, τί ἐν
 νῷ ἔχεις ποιεῖν; ἄλλο τι ἢ τούτῳ τῷ ἔργῳ φῶ
 15 ἐπιχειρεῖς διανοεῖ τούς τε νόμους ἡμᾶς ἀπολέσαι
 καὶ ξύμπασαν τὴν πόλιν τὸ σὸν μέρος; ἢ δοκεῖ
 σοι οἶν τε ἔτι ἐκείνην τὴν πόλιν εἶναι καὶ μὴ
 ἀνατετράφθαι, ἐν ᾧ αἱ γενόμεναι δίκαι μηδὲν ἴσχύ-
 ουσιν, ἀλλὰ ὑπὸ ἴδιωτῶν ἀκυροί τε γίγνονται καὶ
 20 διαφθείρονται;” τί ἔροῦμεν, ὦ Κρίτων, πρὸς ταῦτα
 καὶ ἄλλα τοιαῦτα; πολλὰ γάρ ἂν τις ἔχοι, ἄλλως
 25 τε καὶ ρήτωρ, εἰπεῖν ὑπὲρ τούτου τοῦ νόμου ἀπολ-
 λυμένου, ὃς τὰς δίκας τὰς δικασθείσας προστάττει
 κυρίας εἶναι. ἢ ἔροῦμεν πρὸς αὐτοὺς ὅτι “ἡδίκει γάρ
 ἡμᾶς ἡ πόλις καὶ οὐκ ὁρθῶς τὴν δίκην ἔκρινεν”; C
 ταῦτα ἢ τί ἔροῦμεν;

25 ΚΡ. Ταῦτα νὴ Δία, ὦ Σώκρατες.

XII. ΣΩ. Τί οὖν ἀν εἴπωσιν οἱ νόμοι· “ὦ Σώκρατες, ἢ καὶ ταῦτα ὠμολόγητο ἡμῖν τε καὶ σοί, ἢ ἐμμένειν ταῖς δίκαισ αἷς ἀν ἡ πόλις δικάζῃ;” εἰ οὖν αὐτῶν θαυμάζοιμεν λεγόντων, ἵσως ἀν εἴποιεν 5 ὅτι “ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα, ἀλλ’ ἀποκρίνου, ἐπειδὴ καὶ εἴωθας χρῆσθαι τῷ ἔρωτάν τε καὶ ἀποκρίνεσθαι. φέρε γάρ, τί ἐγκαλῶν ἡμῶν D καὶ τῇ πόλει ἐπιχειρεῖς ἡμᾶς ἀπολλύναι; οὐ πρῶτον μέν σε ἐγεννήσαμεν ἡμεῖς καὶ δι’ ἡμῶν ἐλάμ-
 10 βανεν τὴν μητέρα σου ὁ πατὴρ καὶ ἐφύτευσέν σε;

φράστον οὖν, τούτοις ἡμῶν, τοῖς νόμοις τοῖς περὶ 50
 τοὺς γάμους, μέμφει τι, ὡς οὐ καλῶς ἔχουσιν;”
 “οὐ μέμφομαι,” φαίην ἄν. “ἀλλὰ τοῖς περὶ τὴν
 τοῦ γενομένου τροφήν τε καὶ παιδείαν ἐν ᾧ καὶ
 15 σὺ ἐπαιδεύθης; ἡ οὐ καλῶς προσέταττον ἡμῶν
 οἱ ἐπὶ τούτοις τεταγμένοι νόμοι, παραγγέλλοντες
 τῷ πατρὶ τῷ σῷ σε ἐν μουσικῇ καὶ γυμναστικῇ
 παιδεύειν;” “καλῶς,” φαίην ἄν. “εἰεν. ἐπειδὴ Ε
 δὲ ἐγένου τε καὶ ἐξετράφης καὶ ἐπαιδεύθης, ἔχοις
 20 ἄν εἰπεῖν πρῶτον μὲν ὡς οὐχὶ ἡμέτερος ἦσθα καὶ
 ἔκγονος καὶ δοῦλος, αὐτός τε καὶ οἱ σοὶ πρόγονοι;
 καὶ εἰ τοῦθ' οὗτως ἔχει, ἀρ' ἐξ ἵσου οἵει εἶναι σοὶ
 τὸ δίκαιον καὶ ἡμῖν, καὶ ἄττ' ἄν ἡμεῖς σε ἐπιχει-
 ρῶμεν ποιεῖν, καὶ σοὶ ταῦτα ἀντιποιεῖν οἵει δίκαιον
 25 εἶναι; ἡ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἐξ
 ἵσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, εἴ σοι
 ὅν ἐτύγχανεν, ὥστε, ἅπερ πάσχοις, ταῦτα καὶ ἀντι-
 ποιεῖν, οὔτε κακῶς ἀκούοντα ἀντιλέγειν οὔτε τυπτό- 51
 μενον ἀντιτύπτειν οὔτε ἄλλα τοιαῦτα πολλά· πρὸς
 30 δὲ τὴν πατρίδα ἄρα καὶ τοὺς νόμους ἐξέσται σοι,
 ὥστε, ἐάν σε ἐπιχειρῶμεν ἡμεῖς ἀπολλύναι δίκαιον
 ἡγούμενοι εἶναι, καὶ σὺ δὲ ἡμᾶς τοὺς νόμους καὶ
 τὴν πατρίδα, καθ' ὃσον δύνασαι, ἐπιχειρήσεις
 ἀνταπολλύναι, καὶ φῆσεις ταῦτα ποιῶν δίκαια
 35 πράττειν, ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελόμενος;
 ἡ οὗτως εἴ σοφὸς ὥστε λέληθέν σε ὅτι μητρός
 τε καὶ πατρὸς καὶ τῶν ἄλλων προγόνων ἀπάντων
 τιμιώτερόν ἐστιν ἡ πατρὶς καὶ σεμνότερον καὶ

ἀγιώτερον καὶ ἐν μείζονι μοίρᾳ καὶ παρὰ θεοῖς 51
 40 καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι, καὶ σέβε-^B
 σθαι δεῖ καὶ μᾶλλον ὑπείκειν καὶ θωπεύειν πατρίδα
 χαλεπαίνουσαν ἡ πατέρα, καὶ ἡ πείθειν ἡ ποιεῖν ἀ
 ἀν κελεύῃ, καὶ πάσχειν, ἐάν τι προστάτη παθεῖν,
 ἡσυχίαν ἄγοντα, ἐάν τε τύπτεσθαι ἐάν τε δεῖσθαι,
 45 ἐάν τε εἰς πόλεμον ἄγῃ τρωθησόμενον ἡ ἀποθανού-
 μενον, ποιητέον ταῦτα, καὶ τὸ δίκαιον οὔτως ἔχει,
 καὶ οὐχὶ ὑπεικτέον οὐδὲ ἀναχωρητέον οὐδὲ λειπτέον
 τὴν τάξιν, ἀλλὰ καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ
 καὶ πανταχοῦ ποιητέον ἀ ἀν κελεύῃ ἡ πόλις καὶ C
 50 ἡ πατρίς, ἡ πείθειν αὐτὴν ἥ τὸ δίκαιον πέφυκε,
 βιάζεσθαι δὲ οὐχ ὅσιον οὔτε μητέρα οὔτε πατέρα,
 πολὺ δὲ τούτων ἔτι ἦττον τὴν πατρίδα;" τί φήσο-
 μεν πρὸς ταῦτα, ὁ Κρίτων; ἀληθῆ λέγειν τοὺς
 νόμους ἡ οὐ;

55 ΚΡ. "Εμοιγε δοκεῖ.

XIII. ΣΩ. "Σκόπει τοίνυν, ὁ Σώκρατες," φαῖεν
 ἀν ἵσως οἵ νόμοι, "εἰ ἡμεῖς ταῦτα ἀληθῆ λέγομεν,
 ὅτι οὐ δίκαια ἡμᾶς ἐπιχειρεῖς δρᾶν ἀ νῦν ἐπιχει-
 ρεῖς. ἡμεῖς γάρ σε γεννήσαντες, ἐκθρέψαντες,
 5 παιδεύσαντες, μεταδόντες ἀπάντων ὃν οἶοί τ' ἡμεν
 καλῶν σοὶ καὶ τοῖς ἄλλοις πᾶσιν πολίταις, ὅμως D
 προαγορεύομεν τῷ ἔξουσίαν πεποιηκέναι Ἀθηναίων
 τῷ βουλομένῳ, ἐπειδὴν δοκιμασθῇ καὶ ἴδῃ τὰ ἐν
 τῇ πόλει πράγματα καὶ ἡμᾶς τοὺς νόμους, φῶ ἀν
 10 μὴ ἀρέσκωμεν ἡμεῖς, ἐξεῖναι λαβόντα τὰ αὐτοῦ
 ἀπιέναι ὅποι ἀν βούληται. καὶ οὐδεὶς ἡμῶν τῶν

νόμων ἐμποδών ἔστιν οὐδ' ἀπαγορεύει, ἐάν τέ τις 51
 βούληται ὑμῶν εἰς ἀποκίαν ἴέναι, εἰ μὴ ἀρέσκοι-
 μεν ἡμεῖς τε καὶ ἡ πόλις, ἐάν τε μετοικεῦν ἄλλοσέ
 15 ποι ἐλθών, ἴέναι ἐκεῖσε ὅποι ἀν βούληται, ἔχοντα
 τὰ αὐτοῦ. ὃς δ' ἀν ὑμῶν παραμείνῃ, ὅρων ὃν Ε
 τρόπον ἡμεῖς τάς τε δίκας δικάζομεν καὶ τἄλλα
 τὴν πόλιν διοικοῦμεν, ἥδη φαμὲν τοῦτον ὡμολογη-
 κέναι ἔργῳ ἡμῖν ἀ ἀν ἡμεῖς κελεύωμεν ποιήσειν
 20 ταῦτα, καὶ τὸν μὴ πειθόμενον τριχῇ φαμεν ἀδικεῖν,
 ὅτι τε γεννηταῖς οὖσιν ἡμῖν οὐ πείθεται, καὶ ὅτι
 τροφεῦσι, καὶ ὅτι ὁμολογήσας ἡμῖν πείθεσθαι οὔτε
 πείθεται οὔτε πείθει ἡμᾶς, εἰ μὴ καλῶς τι ποιοῦμεν,
 προτιθέντων ἡμῶν καὶ οὐκ ἀγρίως ἐπιταττόντων 52
 25 ποιεῖν ἀ ἀν κελεύωμεν, ἀλλὰ ἐφιέντων δυοῖν θάτερα,
 ἢ πείθειν ἡμᾶς ἢ ποιεῖν, τούτων οὐδέτερα ποιεῖ.

XIV. “Ταύταις δή φαμεν καὶ σέ, ὦ Σώκρατες,
 ταῖς αἰτίαις ἐνέξεσθαι, εἴ περ ποιήσεις ἀ ἐπινοεῖς,
 καὶ οὐχ ἥκιστα Ἀθηναίων σέ, ἀλλ' ἐν τοῖς μάλι-
 στα.” εἰ οὖν ἐγὼ εἴποιμι · “διὰ τί δή;” ἵσως ἂν
 5 μου δικαίως καθάπτοιτο λέγοντες ὅτι ἐν τοῖς
 μάλιστα Ἀθηναίων ἐγὼ αὐτοῖς ὡμολογηκώς τυγ-
 χάνω ταύτην τὴν ὁμολογίαν. φαῖεν γὰρ ἀν ὅτι
 “ὦ Σώκρατες, μεγάλα ἡμῖν τούτων τεκμήριά ἔστιν, 10
 ὅτι σοι καὶ ἡμεῖς ἡρέσκομεν καὶ ἡ πόλις · οὐ γὰρ
 ἂν ποτε τῶν ἄλλων Ἀθηναίων ἀπάντων διαφέροντως
 ἐν αὐτῇ ἐπεδήμεις, εἰ μή σοι διαφερόντως ἡρεσκεν,
 καὶ οὕτ’ ἐπὶ θεωρίαν πώποτ’ ἐκ τῆς πόλεως ἐξῆλθες
 [, ὅτι μὴ ἅπαξ εἰς Ἰσθμόν,] οὔτε ἄλλοσε οὐδαμόσε,

εὶ μή ποι στρατευσόμενος, οὗτε ἄλλην ἀποδημίαν 52
 15 ἐποιήσω πώποτε, ὡσπερ οἱ ἄλλοι ἀνθρωποι, οὐδ’
 ἐπιθυμία σε ἄλλης πόλεως οὐδὲ ἄλλων νόμων ἔλα-
 βεν εἰδέναι, ἀλλὰ ἡμεῖς σοι ἵκανοὶ ἦμεν καὶ ἡ
 ἡμετέρα πόλις· οὗτω σφόδρα ἡμᾶς ἥροῦ, καὶ C
 ῶμολόγεις καθ’ ἡμᾶς πολιτεύσεσθαι, τά τε ἄλλα
 20 καὶ παῖδας ἐν αὐτῇ ἐποιήσω, ώς ἀρεσκούσης σοι
 τῆς πόλεως. ἔτι τοίνυν ἐν αὐτῇ τῇ δίκῃ ἐξῆν σοι
 φυγῆς τιμῆσασθαι, εἰ ἐβούλου, καὶ ὅπερ νῦν ἀκού-
 σης τῆς πόλεως ἐπιχειρεῖς, τότε ἔκούσης ποιῆσαι.
 σὺ δὲ τότε μὲν ἐκαλλωπίζου ώς οὐκ ἀγανακτῶν, εἰ
 25 δέοι τεθνάναι σε, ἀλλὰ ἥροῦ, ώς ἔφησθα, πρὸ τῆς
 φυγῆς θάνατον· νῦν δὲ οὕτ’ ἐκείνους τοὺς λόγους
 αἰσχύνει, οὗτε ἡμῶν τῶν νόμων ἐντρέπει, ἐπιχειρῶν
 διαφθεῖραι, πράττεις τε ἄπερ ἀν δοῦλος φαυλό- D
 τατος πράξειεν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ τὰς
 30 ξυνθήκας τε καὶ τὰς ὁμολογίας καθ’ ἃς ἡμῖν ξυν-
 έθου πολιτεύεσθαι. πρῶτον μὲν οὖν ἡμῖν τοῦτ’ αὐτὸ
 ἀπόκριναι, εἰ ἀληθῆ λέγομεν φάσκοντές σε ὁμολο-
 γηκέναι πολιτεύεσθαι καθ’ ἡμᾶς ἔργῳ, ἀλλ’ οὐ
 λόγῳ, ἢ οὐκ ἀληθῆ.” τί φῶμεν πρὸς ταῦτα, ω̄
 35 Κρίτων; ἄλλο τι ἢ ὁμολογῶμεν;

ΚΡ. Ἀνάγκη, ω̄ Σώκρατες.

ΣΩ. “”Αλλο τι οῦν,” ἀν φαῖεν, “ἢ ξυνθήκας τὰς πρὸς ἡμᾶς αὐτοὺς καὶ ὁμολογίας παραβαίνεις, οὐχ ὑπὸ ἀνάγκης ὁμολογήσας οὐδὲ ἀπατηθεὶς οὐδὲ ἐν E 40 ὀλίγῳ χρόνῳ ἀναγκασθεὶς βουλεύσασθαι, ἀλλ’ ἐν ἔτεσιν ἐβδομήκοντα, ἐν οἷς ἐξῆν σοι ἀπιέναι, εἰ μὴ

ἡρέστομεν ἡμεῖς μηδὲ δίκαιαι ἐφαίνοντό σοι αἱ 52
ὅμολογίαι εἶναι. σὺ δὲ οὔτε Λακεδαίμονα προ-
ηροῦ οὔτε Κρήτην, ἃς δὴ ἑκάστοτε φῆσις εὐνομεῖσθαι,
45 οὔτε ἄλλην οὐδεμίαν τῶν Ἑλληνίδων πόλεων οὐδὲ
τῶν βαρβαρικῶν, ἀλλὰ ἐλάττω ἐξ αὐτῆς ἀπεδή- 53
μησας ἢ οἱ χωλοί τε καὶ τυφλοὶ καὶ οἱ ἄλλοι ἀνά-
πηροι· οὕτω σοι διαφερόντως τῶν ἄλλων Ἀθηναίων
ἥρεσκεν ἡ πόλις τε καὶ ἡμεῖς οἱ νόμοι δῆλον ὅτι·
50 τίνι γὰρ ἀν πόλις ἀρέσκοι ἀνευ νόμων; νῦν δὲ δὴ
οὐκ ἐμμένεις τοῖς ὅμολογημένοις; ἐὰν ἡμῶν γε
πείθῃ, ὡς Σώκρατες· καὶ οὐ καταγέλαστός γε ἔστι
ἐκ τῆς πόλεως ἐξελθών.

XV. “Σκόπει γὰρ δή, ταῦτα παραβὰς καὶ ἐξα-
μαρτάνων τι τούτων τί ἀγαθὸν ἐργάσει σαυτὸν ἢ
τοὺς ἐπιτηδείους τοὺς σαυτοῦ. ὅτι μὲν γὰρ κιν-
δυνεύσουσί γέ σου οἱ ἐπιτήδειοι καὶ αὐτοὶ φεύγειν
5 καὶ στερηθῆναι τῆς πόλεως ἢ τὴν οὐσίαν ἀπολέσαι,
σχεδόν τι δῆλον· αὐτὸς δὲ πρῶτον μὲν ἐὰν εἰς τῶν
ἐγγύτατά τινα πόλεων ἐλθῇς, ἢ Θήβαζε ἢ Μέγα-
ράδε — εὐνομοῦνται γὰρ ἀμφότεραι, — πολέμιος
ἥξεις, ὡς Σώκρατες, τῇ τούτων πολιτείᾳ, καὶ ὅσοι-
10 περ κήδονται τῶν αὐτῶν πόλεων, ὑποβλέψονται σε
διαφθορέα ἥγούμενοι τῶν νόμων, καὶ βεβαιώσεις
τοῖς δικασταῖς τὴν δόξαν, ὥστε δοκεῖν ὁρθῶς τὴν
δίκην δικάσαι· ὅστις γὰρ νόμων διαφθορεύς
15 ἔστιν, σφόδρα που δόξειεν ἀν νέων γε καὶ ἀνοήτων
ἀνθρώπων διαφθορεὺς εἶναι. πότερον οὖν φεύξει
τάς τε εὐνομουμένας πόλεις καὶ τῶν ἀνδρῶν τοὺς

κοσμιωτάτους; καὶ τοῦτο ποιοῦντι ἄρα ἄξιόν σοι 53
 ζῆν ἔσται; ἡ πλησιάσεις τούτοις καὶ ἀναισχυν-
 τήσεις διαλεγόμενος — τίνας λόγους, ὡς Σώκρατες;
 20 ἡ οὖσπερ ἐνθάδε, ὡς ἡ ἀρετὴ καὶ ἡ δικαιοσύνη
 πλείστου ἄξιον τοῖς ἀνθρώποις καὶ τὰ νόμιμα καὶ
 οἱ νόμοι; καὶ οὐκ οἷει ἀσχημον ἀν φανεῖσθαι τὸ
 τοῦ Σωκράτους πρᾶγμα; οἰεσθαί γε χρή. ἀλλ’ οὐ
 ἐκ μὲν τούτων τῶν τόπων ἀπαρεῖς, ηὔξεις δὲ εἰς
 25 Θετταλίαν παρὰ τοὺς ξένους τοὺς Κρίτωνος. ἐκεῖ
 γὰρ δὴ πλείστη ἀταξία καὶ ἀκολασία, καὶ ἵσως ἀν
 ήδέως σου ἀκούοιεν ὡς γελοίως ἐκ τοῦ δεσμωτηρίου
 ἀπεδίδρασκες σκευήν τέ τινα περιθέμενος, ἡ διφθέ-
 ραν λαβὼν ἡ ἄλλα οἶα δὴ εἰώθασιν ἐνσκευάζεσθαι
 30 οἱ ἀποδιδράσκοντες, καὶ τὸ σχῆμα τὸ σαυτοῦ μετ-
 αλλάξας. ὅτι δὲ γέρων ἀνὴρ σμικροῦ χρόνου τῷ
 βίῳ λοιποῦ ὄντος, ὡς τὸ εἰκός, ἐτόλμησας οὕτως Ε
 αὶσχρῶς ἐπιθυμεῦν ζῆν, νόμους τοὺς μεγίστους
 παραβάσ, οὐδεὶς ὅς ἐρεῖ; ἵσως, ἀν μή τινα
 35 λυπῆς· εἰ δὲ μή, ἀκούσει, ὡς Σώκρατες, πολλὰ καὶ
 ἀνάξια σαυτοῦ. ὑπερχόμενος δὴ βιώσει πάντας
 ἀνθρώπους καὶ δουλεύων — τί ποιῶν; ἡ εὐωχούμε-
 νος ἐν Θετταλίᾳ, ὡσπερ ἐπὶ δεῖπνον ἀποδεδημηκώς
 εἰς Θετταλίαν; λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιο-
 40 σύνης τε καὶ τῆς ἄλλης ἀρετῆς ποῦ ἥμιν ἔσονται; 54
 ἀλλὰ δὴ τῶν παίδων ἐνεκα βούλει ζῆν, ἵνα αὐτοὺς
 ἐκθρέψῃς καὶ παιδεύσῃς; τί δέ; εἰς Θετταλίαν
 αὐτοὺς ἀγαγὼν θρέψεις τε καὶ παιδεύσεις, ξένους
 ποιῆσας, ἵνα καὶ τοῦτο ἀπολαύσωσιν; ἡ τοῦτο

μὲν οὖ, αὐτοῦ δὲ τρεφόμενοι σοῦ ζῶντος βέλτιον 54
 θρέψονται καὶ παιδεύσονται, μὴ ξυνόντος σοῦ αὐτοῖς; οἱ γὰρ ἐπιτήδειοι οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον ἐὰν εἰς Θετταλίαν ἀποδημήσης,
 50 οὐχὶ ἐπιμελήσονται, ἐὰν δὲ εἰς Ἀιδου ἀποδημήσης, οὐχὶ ἐπιμελήσονται; εἴ πέρ γέ τι ὅφελος αὐτῶν ἔστιν τῶν σοι φασκόντων ἐπιτηδείων εἶναι, οἵεσθαι B
 γε χρή.

XVI. “’Αλλ’, ὁ Σώκρατες, πειθόμενος ἡμῖν τοῖς σοῖς τροφεῦσι μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου, ἵνα εἰς Ἀιδου ἐλθὼν ἔχης πάντα ταῦτα ἀπολογήσασθαι 5 τοῖς ἐκεῖ ἄρχουσιν· οὔτε γὰρ ἐνθάδε σοι φαίνεται ταῦτα πράττοντι ἄμεινον εἶναι οὐδὲ δικαιότερον οὐδὲ ὁσιώτερον, οὐδὲ ἄλλω τῶν σῶν οὐδενί, οὔτε ἐκεῖσε ἀφικομένῳ ἄμεινον ἔσται. ἀλλὰ νῦν μὲν ἡδικημένος ἄπει, ἐὰν ἀπίης, οὐχ ὑφ’ ἡμῶν τῶν 10 νόμων ἀλλὰ ὑπ’ ἀνθρώπων· ἐὰν δὲ ἐξέλθης οὕτως C αἰσχρῶς ἀνταδικήσας τε καὶ ἀντικακουργήσας, τὰς σαυτοῦ ὁμολογίας τε καὶ ξυνθήκας τὰς πρὸς ἡμᾶς παραβὰς καὶ κακὰ ἐργασάμενος τούτους οὓς 15 ἥκιστα ἔδει, σαυτόν τε καὶ φίλους καὶ πατρίδα καὶ ἡμᾶς, ἡμεῖς τέ σοι χαλεπανοῦμεν ζῶντι, καὶ ἐκεῖ οἱ ἡμέτεροι ἀδελφοὶ οἱ ἐν Ἀιδου νόμοι οὐκ εὑμενῶς σε ὑποδέξονται, εἰδότες ὅτι καὶ ἡμᾶς ἐπεχείρησας ἀπολέσαι τὸ σὸν μέρος. ἀλλὰ μή σε πείσῃ Κρίτων ποιεῖν ἃ λέγει μᾶλλον ἡ ἡμεῖς.” D

XVII. Ταῦτα, ὁ φίλε ἔταῦρε Κρίτων, εὖ ἴσθι

ὅτι ἔγὼ δοκῶ ἀκούειν, ὥσπερ οἵ κορυβαντιῶντες 54
 τῶν αὐλῶν δοκοῦσιν ἀκούειν, καὶ ἐν ἐμοὶ αὗτῃ ἡ
 ἡχὴ τούτων τῶν λόγων βομβεῖ καὶ ποιεῖ μὴ δύνα-
 σθαι τῶν ἄλλων ἀκούειν· ἀλλὰ ἵσθι, ὅσα γε τὰ
 νῦν ἐμοὶ δοκοῦντα, ἐὰν λέγης παρὰ ταῦτα, μάτην
 ἐρεῖς. ὅμως μέντοι εἴ τι οἷει πλέον ποιήσειν, λέγε.

ΚΡ. ἘΑλλ', ω Σώκρατες, οὐκ ἔχω λέγειν.

ΣΩ. Ἔα τοίνυν, ω Κρίτων, καὶ πράττωμεν ταύτη, Ε
 10 ἐπειδὴ ταύτη ὁ θεὸς ὑφηγεῖται.

ΦΑΙΔΩΝ

[ἢ περὶ ψυχῆς, ἡθικός]

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ
ΕΧΕΚΡΑΤΗΣ, ΦΑΙΔΩΝ, ΑΠΟΛΛΟΔΩΡΟΣ,
ΣΩΚΡΑΤΗΣ, ΚΕΒΗΣ, ΣΙΜΜΙΑΣ, ΚΡΙΤΩΝ,
Ο ΤΩΝ ΕΝΔΕΚΑ ΥΠΗΡΕΤΗΣ

St. I.
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I. ΕΧΕΚΡΑΤΗΣ. Αὐτός, ὁ Φαίδων, παρεγένουν Α
Σωκράτει ἐκείνη τῇ ἡμέρᾳ ἢ τὸ φάρμακον ἔπιεν
ἐν τῷ δεσμωτηρίῳ, ἢ ἄλλου του ἕκουσας;

ΦΑΙΔΩΝ. Αὐτός, ὁ Ἐχέκρατες.

EX. Τί οὖν δή ἐστιν ἄττα εἰπεν ὁ ἀνὴρ πρὸ τοῦ
θανάτου; καὶ πῶς ἐτελεύτα; ἡδέως γὰρ ἀν ἐγὼ
ἀκούσαιμι. καὶ γὰρ οὕτε τῶν πολιτῶν Φλειασίων
οὐδεὶς πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε, οὕτε
τις ξένος ἀφίκται χρόνου συχνοῦ ἐκεῖθεν, ὅστις ἀν
ἡμῶν σαφές τι ἀγγεῖλαι οἶστος τὸν περὶ τούτων, B
πλὴν γε δὴ ὅτι φάρμακον πιὼν ἀποθάνοι· τῶν δὲ
ἄλλων οὐδὲν εἶχεν φράζειν.

ΦΑΙΔ. Οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπύθεσθε 58
ὅν τρόπον ἐγένετο;

EX. Ναί, ταῦτα μὲν ἡμῶν ἥγγειλέ τις, καὶ ἐθαυ-
μάζομέν γε ὅτι πάλαι γενομένης αὐτῆς πολλῷ
υστερον φαίνεται ἀποθανών. τί οὖν ἦν τοῦτο, ὁ
Φαίδων;

ΦΑΙΔ. Τύχη τις αὐτῷ, ὡς Ἐχέκρατες, συνέβη · 58
 20 ἔτυχεν γὰρ τῇ προτεραιᾳ τῆς δίκης ἡ πρύμνα
 ἐστεμμένη τοῦ πλοίου ὃ εἰς Δῆλον Ἀθηναῖοι
 πέμπουσιν.

ΕΧ. Τοῦτο δὲ δὴ τί ἔστιν;

ΦΑΙΔ. Τοῦτ' ἔστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖοι,
 25 ἐν ὧ Θησεύς ποτε εἰς Κρήτην τοὺς δὶς ἑπτὰ ἐκεί-
 νους ὥχετο ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. Β
 τῷ οὖν Ἀπόλλωνι εὔξαντο, ὡς λέγεται, τότε, εἰ
 σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον.
 ἦν δὴ ἀεὶ καὶ νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ
 30 θεῷ πέμπουσιν. ἐπειδὰν οὖν ἀρξωνται τῆς θεω-
 ρίας, νόμος ἔστιν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθα-
 ρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτεινύναι,
 πρὶν ἀν εἰς Δῆλόν τε ἀφίκηται τὸ πλοῖον καὶ πάλιν
 δεῦρο. τοῦτο δ' ἐνίοτε ἐν πολλῷ χρόνῳ γίγνεται,
 35 ὅταν τύχωσιν ἄνεμοι ἀπολαβόντες αὐτούς. ἀρχὴ
 δ' ἔστι τῆς θεωρίας, ἐπειδὰν ὁ ἵερεὺς τοῦ Ἀπόλ- C
 λωνος στέψῃ τὴν πρύμναν τοῦ πλοίου. τοῦτο δ'
 ἔτυχεν, ὡσπερ λέγω, τῇ προτεραιᾳ τῆς δίκης γε-
 γονός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ
 40 Σωκράτει ἐν τῷ δεσμωτηρίῳ ὃ μεταξὺ τῆς δίκης
 τε καὶ θανάτου.

II. ΕΧ. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον,
 ὡς Φαίδων; τί ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ
 τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρὶ;
 ἢ οὐκ εἴων οἱ ἀρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτε-
 5 λεύτα φίλων;

ΦΑΙΔ. Ούδαμῶς, ἀλλὰ παρῆσάν τινες καὶ πολ-⁵⁸
λοί γε.

EX. Ταῦτα δὴ πάντα προθυμήθητι ὡς σαφέσ-
τατα ἡμῖν ἀπαγγεῖλαι, εἰ μή τίς σοι ἀσχολία
ιο τυγχάνει οὖσα.

ΦΑΙΔ. Ἀλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν
διηγήσασθαι· καὶ γὰρ τὸ μεμνῆσθαι Σωκράτους
καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγε ἀεὶ⁵
πάντων ἥδιστον.

15 EX. Ἀλλὰ μήν, ὦ Φαίδων, καὶ τοὺς ἀκουσομέ-
νους γε τοιούτους ἐτέρους ἔχεις· ἀλλὰ πειρῶ ὡς ἀν-
δύνη ἀκριβέστατα διεξελθεῖν πάντα.

ΦΑΙΔ. Καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παρ-^E
γενόμενος. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀν-
20 δρὸς ἐπιτηδείου ἔλεος εἰσῆγει· εὐδαίμων γάρ μοι
ἀνὴρ ἔφαινετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ
τῶν λόγων, ὡς ἀδεῶς καὶ γενναιώς ἐτελεύτα, ὥστε
μοι ἐκεῖνον παρίστασθαι μηδ' εἰς "Αἰδου ἰόντα ἄνευ
θείας μοίρας ἴέναι, ἀλλὰ καὶ ἐκεῖσε ἀφικόμενον εὑ-
25 πράξειν, εἴ πέρ τις πώποτε καὶ ἄλλος. διὰ δὴ⁵⁹
ταῦτα οὐδὲν πάνυ μοι ἔλεεινὸν εἰσῆγει, ὡς εἰκὸς ἀν-
δόξειεν εἶναι παρόντι πένθει· οὔτε αὖ ἥδονὴ ὡς ἐν
φιλοσοφίᾳ ἡμῶν ὅντων, ὥσπερ εἰώθειμεν· καὶ γὰρ
οἱ λόγοι τοιοῦτοί τινες ἥσαν· ἀλλ' ἀτεχνῶς ἀτοπόν
30 τί μοι πάθος παρῆν καί τις ἀήθης κράσις ἀπό τε
τῆς ἥδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ τῆς λύπης,
ἐνθυμουμένῳ ὅτι αὐτίκα ἐκεῖνος ἔμελλε τελευτᾶν,
καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα,

ὅτε μὲν γελῶντες, ἐνίοτε δὲ δακρύοντες, εἰς δὲ ἡμῶν 59
 35 καὶ διαφερόντως, Ἀπολλόδωρος· οἶσθα γάρ που
 τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ.

B

EX. Πῶς γὰρ οὖ;

ΦΑΙΔ. Ἐκεῖνός τε τοίνυν παντάπασιν οὗτως εἶχεν,
 καὶ αὐτὸς ἔγωγε ἐτεταράγμην καὶ οἱ ἄλλοι.

40 EX. Ἔτυχον δέ, ὦ Φαιδων, τίνες παραγενόμενοι;

ΦΑΙΔ. Οὗτος τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ [Κρίτων], καὶ ἔτι Ἐρμογένης καὶ Ἐπιγένης καὶ Αἰσχίνης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιππος 45 ὁ Παιανιεὺς καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων· Πλάτων δέ, οἶμαι, ἥσθενει.

EX. Ξένοι δέ τινες παρῆσαν;

C

ΦΑΙΔ. Ναί, Σιμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης
 καὶ Φαιδωνίδης καὶ Μεγαρόθεν Εὐκλείδης τε καὶ
 50 Τερψίων.

EX. Τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος παρεγένοντο;

ΦΑΙΔ. Οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

EX. Ἄλλος δέ τις παρῆν;

55 ΦΑΙΔ. Σχεδόν τι οἶμαι τούτους παραγενέσθαι.

EX. Τί οὖν δή; τίνες, φήσι, ἥσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἐγώ σοι ἔξ ἀρχῆς πάντα πειράσομαι διηγήσασθαι. ἀεὶ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας εἰώθειμεν φοιτᾶν καὶ ἔγω καὶ οἱ ἄλλοι 5 παρὰ τὸν Σωκράτη, συλλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον ἐν ὧ καὶ ἡ δίκη ἐγένετο· πλησίον

γὰρ ἦν τοῦ δεσμωτηρίου. περιεμένομεν οὖν ἔκα- 59
 στοτε ἔως ἀνοιχθείη τὸ δεσμωτήριον, διατρίβοντες
 μετ' ἄλληλων· ἀνεώγετο γὰρ οὐ πρώ· ἐπειδὴ δὲ
 ἀνοιχθείη, εἰσῆμεν παρὰ τὸν Σωκράτη καὶ τὰ
 10 πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ δὴ καὶ τότε
 πρωϊαίτερον συνελέγημεν. τῇ γὰρ πρὸτεραίᾳ
 ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμωτηρίου
 ἐσπέρας, ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγ- Ε
 μένον εἴη. παρηγγείλαμεν οὖν ἄλληλοις ἥκειν
 15 ὡς πρωϊαίτατα εἰς τὸ εἰωθός. καὶ ἥκομεν καὶ
 ἡμῶν ἐξελθὼν ὁ θυρωρός, ὅσπερ εἰώθει ὑπακούειν,
 εἶπεν περιμένειν καὶ μὴ πρότερον παριέναι ἔως
 ἀν αὐτὸς κελεύσῃ. “λύουσι γάρ,” ἔφη, “οἱ ἐνδεκα
 20 Σωκράτη καὶ παραγγέλλουσιν ὅπως ἀν τῇδε τῇ
 ἡμέρᾳ τελευτήσῃ.” οὐ πολὺν δ' οὖν χρόνον ἐπι-
 σχὼν ἥκεν καὶ ἐκέλευεν ἡμᾶς εἰσιέναι. εἰσιόντες
 οὖν κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυ- 60
 μένον, τὴν δὲ Ξανθίππην — γιγνώσκεις γάρ —
 ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην.
 25 ὡς οὖν εἶδεν ἡμᾶς ἡ Ξανθίππη, ἀνευφήμησέ τε καὶ
 τοιαῦτ' ἄττα εἶπεν οἷα δὴ εἰώθασιν αἱ γυναῖκες,
 ὅτι “ὦ Σώκρατες, ὕστατον δή σε προσεροῦσι νῦν
 οἱ ἐπιτήδειοι καὶ σὺ τούτους.” καὶ ὁ Σωκράτης
 βλέψας εὶς τὸν Κρίτωνα· “ὦ Κρίτων,” ἔφη, “ἀπα-
 30 γέτω τις αὐτὴν οἴκαδε.” καὶ ἐκείνην μὲν ἀπῆγόν
 τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομέ- Β
 νην· ὁ δὲ Σωκράτης ἀνακαθιζόμενος εἰς τὴν κλίνην
 συνέκαμψέ τε τὸ σκέλος καὶ ἐξέτριψε τῇ χειρί, καὶ

τρίβων ἄμα· “ώς ἄτοπον,” ἔφη, “ὦ ἄνδρες, οἰκέ τι 60
 35 εἶναι τοῦτο ὁ καλοῦσιν οἱ ἀνθρωποι ἡδύ· ως θαυ-
 μασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ
 λυπηρόν, τὸ ἄμα μὲν αὐτῷ μὴ ἐθέλειν παραγίγνε-
 σθαι τῷ ἀνθρώπῳ, ἐὰν δέ τις διώκῃ τὸ ἔτερον καὶ
 λαμβάνῃ, σχεδόν τι ἀναγκάζεσθαι λαμβάνειν καὶ τὸ
 40 ἔτερον, ὥσπερ ἐκ μιᾶς κορυφῆς συνημμένω δύ’ ὅντε.
 καί μοι δοκεῖ,” ἔφη, “εἰ ἐνενόησεν αὐτὰ Αἴσωπος, C
 μῦθον ἀν συνθεῖναι ως ὁ θεὸς Βουλόμενος αὐτὰ
 διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἐδύνατο, συνῆψεν
 εἰς ταῦτὸν αὐτοῖς τὰς κορυφάς, καὶ διὰ ταῦτα ως ἀν
 45 τὸ ἔτερον παραγένηται ἐπακολουθεῖ ὑστερον καὶ τὸ
 ἔτερον. ὥσπερ οὖν καὶ αὐτῷ μοι οἰκεῖ· ἐπειδὴ ὑπὸ^{τοῦ}
 δεσμοῦ ἦν ἐν τῷ σκέλει [πρότερον] τὸ ἀλγεινόν,
 ἥκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ.”

LXIV. Ταῦτα δὴ εἰπόντος αὐτοῦ ὁ Κρίτων 115
 “εἶεν,” ἔφη, “ὦ Σώκρατες· τί δὲ τούτοις ἦ ἐμοὶ B
 ἐπιστέλλεις ἦ περὶ τῶν παίδων ἦ περὶ ἄλλου του,
 ὁ τι ἀν σοι ποιοῦντες ἡμεῖς ἐν χάριτι μάλιστα
 5 ποιοῦμεν;” “ἄπερ ἀεὶ λέγω,” ἔφη, “ὦ Κρίτων,
 οὐδὲν καινότερον· ὅτι ὑμῶν αὐτῶν ἐπιμελούμενοι
 ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ ὑμῖν αὐτοῖς ἐν
 χάριτι ποιήσετε ἄττ’ ἀν ποιῆτε, καν μὴ νῦν ὁμολο-
 γήσητε· ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελῆτε καὶ μὴ
 10 θέλητε ὥσπερ κατ’ ἵχνη κατὰ τὰ νῦν τε εἰρημένα
 καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδὲ ἐὰν πολλὰ
 ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν C

πλέον ποιήσετε.” “ταῦτα μὲν τοίνυν προθυμηθη- 115
 σόμεθα,” ἔφη, “οὗτω ποιεῖν· θάπτωμεν δέ σε τίνα
 15 τρόπον;” “ὅπως ἄν,” ἔφη, “βούλησθε, ἐάν πέρ γε
 λάβητέ με καὶ μὴ ἐκφύγω ὑμᾶς.” γελάσας δὲ ἄμα
 ἡσυχῇ καὶ πρὸς ὑμᾶς ἀποβλέψας εἶπεν· “οὐ πείθω,
 ὁ ἄνδρες, Κρίτωνα ὡς ἐγώ εἰμι οὗτος Σωκράτης,
 ὁ νυνὶ διαλεγόμενος καὶ διατάττων ἔκαστον τῶν
 20 λεγομένων, ἀλλ’ οἴεται με ἐκεῖνον εἶναι δὲν ὅψεται
 ὀλίγον ὕστερον νεκρόν, καὶ ἐρωτᾷ δὴ πῶς με D
 θάπτῃ. ὅτι δὲ ἐγὼ πάλαι πολὺν λόγον πεποίημαι
 ὡς, ἐπειδὰν πίω τὸ φάρμακον, οὐκέτι ὑμῖν παρα-
 μενῶ, ἀλλ’ οἰχήσομαι ἀπιῶν εἰς μακάρων δή τινας
 25 εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἀλλως λέγειν,
 παραμυθούμενος ἄμα μὲν ὑμᾶς, ἄμα δὲ ἐμαυτόν.
 ἐγγυήσασθε οὖν με πρὸς Κρίτωνα,” ἔφη, “τὴν
 ἐναντίαν ἐγγύην ἦ ἦν οὗτος πρὸς τοὺς δικαστὰς
 ἡγγυάτο. οὗτος μὲν γὰρ ἦ μὴν παραμενεῖν· ὑμεῖς
 30 δὲ ἦ μὴν μὴν παραμενεῖν ἐγγυήσασθε ἐπειδὰν ἀπο-
 θάνω, ἀλλὰ οἰχήσεσθαι ἀπιόντα, ἵνα Κρίτων ρᾶον F
 φέρῃ, καὶ μὴ ὅρῶν μου τὸ σῶμα ἦ καιόμενον ἦ
 κατορυττόμενον ἀγανακτῆ ὑπὲρ ἐμοῦ ὡς δεινὰ πά-
 σχοντος, μηδὲ λέγη ἐν τῇ ταφῇ ὡς ἦ προτίθεται
 35 Σωκράτη ἦ ἐκφέρει ἦ κατορύττει. εὖ γὰρ ἵσθι,”
 ἦ δ’ ὅς, “ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς λέγειν οὐ
 μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακόν
 τι ἐμποιεῖ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρὴ καὶ
 φάναι τούμὸν σῶμα θάπτειν, καὶ θάπτειν οὗτως ὅπως IIb
 40 ἄν σοι φίλον ἦ καὶ μάλιστα ἡγῇ νόμιμον εἶναι.”

LXV. Ταῦτ' εἰπὼν ἐκένως μὲν ἀνίστατο εἰς περιεμένομενον πρὸς ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ ἀνασκοποῦντες, τοτὲ δ' αὖ περὶ τῆς ξυμφορᾶς διεξιόντες ὅση ἡμῖν γεγονυῖα εἴη, ἀτεχνῶς ἡγούμενοι ὥσπερ πατρὸς στερηθέντες διάξειν ὀρφανοὶ τὸν ἔπειτα βίον. ἐπειδὴ δὲ ἐλούσατο καὶ ἡνέχθη παρ' αὐτὸν τὰ παιδία — δύο γὰρ αὐτῷ νίεῖς σμικροὶ ἥσαν, εἷς δὲ μέγας — καὶ αἱ οἰκεῖαι γυναικες ἀφίκοντο, ἐκείναις ἐναντίον τοῦ Κρίτωνος διαλεχθείς τε καὶ ἐπιστείλας ἄττα ἐβούλετο, τὰς μὲν γυναικας καὶ τὰ παιδία ἀπιέναι ἐκέλευσεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς. καὶ ἦν ἡδη ἐγγὺς ἡλίου δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν ἔνδον. ἐλθὼν δ' ἐκαθέζετο λελουμένος, καὶ οὐ πολλὰ μετὰ ταῦτα διελέχθη, καὶ ἦκεν ὁ τῶν ἔνδεκα ὑπηρέτης καὶ στὰς παρ' αὐτόν· “ὦ Σώκρατες,” ἔφη, “οὐ καταγνώσομαι σοῦ ὅπερ ἄλλων καταγιγνώσκω, ὅτι μοι χαλεπαίνουσι καὶ καταρῶνται ἐπειδὰν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον ἀναγκαζόντων τῶν ἀρχόντων. σὲ δὲ ἔγω καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον καὶ πραότατον καὶ ἄριστον ἄνδρα ὅντα τῶν πώποτε δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἔμοὶ χαλεπαίνεις, γιγνώσκεις γὰρ τοὺς αἰτίους, ἄλλὰ ἐκείνοις. νῦν, οἶσθα γὰρ ἀἡλθον ἀγγέλλων, χαῖρέ τε καὶ πειρῶ ὡς ρᾶστα φέρειν τὰ ἀναγκαῖα.” καὶ ἄμα δακρύσας μετα-

στρεφόμενος ἀπήει. καὶ ὁ Σωκράτης ἀναβλέψας ¹¹⁶
 30 πρὸς αὐτόν· “καὶ σύ,” ἔφη, “χαῖρε, καὶ ἡμεῖς ταῦτα
 ποιήσομεν.” καὶ ἅμα πρὸς ἡμᾶς· “ώς ἀστεῖος,”
 ἔφη, “ὅς ἄνθρωπος· καὶ παρὰ πάντα μοι τὸν χρό-
 νον προσήει καὶ διελέγετο ἐνίοτε καὶ ἦν ἀνδρῶν
 λῷστος, καὶ νῦν ὡς γενναίως με ἀποδακρύει. ἀλλ’
 35 ἄγε δή, ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω
 τις τὸ φάρμακον, εἰ τέτριπται· εἰ δὲ μή, τριψάτω
 ὁ ἄνθρωπος.” καὶ ὁ Κρίτων· “ἀλλ’ οἶμαι,” ἔφη,
 “ἔγωγε, ὦ Σώκρατες, ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὅρεσιν Ε
 καὶ οὕπω δεδυκέναι. καὶ ἅμα ἔγὼ οἶδα καὶ ἄλλους
 40 πάνυ ὀψὲ πώνοντας, ἐπειδὴν παραγγελθῆ αὐτοῖς,
 δειπνήσαντάς τε καὶ πιόντας εὖ μάλα, καὶ ξυγγε-
 νομένους γένεταις ἐνίους ὃν ἀν τύχωσιν ἐπιθυμοῦντες.
 ἀλλὰ μηδὲν ἐπείγουν· ἔτι γὰρ ἔγχωρεῖ.” καὶ ὁ
 Σωκράτης· “εἰκότως γε,” ἔφη, “ὦ Κρίτων, ἐκεῦνοί
 45 τε ταῦτα ποιοῦσιν οὓς σὺ λέγεις, οἴονται γὰρ κερ-
 δαίνειν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως
 οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδαίνειν ὀλίγον ¹¹⁷
 ὕστερον πιὼν ἄλλο γε ἡ γέλωτα ὀφλήσειν παρ’
 ἐμαυτῷ, γλιχόμενος τοῦ ζῆν καὶ φειδόμενος οὐδε-
 50 νὸς ἔτι ἐνόντος. ἀλλ’ ἵθι,” ἔφη, “πιθοῦ καὶ μὴ
 ἄλλως ποίει.”

LXVI. Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδὶ
 πλησίον ἐστῶτι. καὶ ὁ παῖς ἐξελθὼν καὶ συχνὸν
 χρόνον διατρίψας ἥκεν ἄγων τὸν μέλλοντα διδόναι
 τὸ φάρμακον, ἐν κύλικι φέροντα τετριμμένον· ἴδων
 5 δὲ ὁ Σωκράτης τὸν ἄνθρωπον· “εἶεν,” ἔφη, “ὦ βέλ-

τιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρὴ ποιεῖν;" ΙΙ7
 "οὐδὲν ἄλλο," ἔφη, "ἢ πιόντα περιέναι ἕως ἢν σου
 βάρος ἐν τοῖς σκέλεσι γένηται, ἐπειτα κατακεῖ- B
 σθαι· καὶ οὕτως αὐτὸς ποιήσει." καὶ ἂμα ὥρεξε
 ΙΙ0 τὴν κύλικα τῷ Σωκράτει· καὶ ὅς λαβὼν καὶ μάλα
 ἥλεως, ὡς Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ διαφθείρας
 οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ', ὥσπερ
 εἰώθει, ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον·
 "τί λέγεις," ἔφη, "περὶ τοῦτον πώματος πρὸς τὸ
 ΙΙ5 ἀποσπεῖσαι τινι; ἔξεστιν ἢ οὐ;" "τοσοῦτον," ἔφη,
 "ὦ Σώκρατες, τρίβομεν ὅσον οἰόμεθα μέτριον εἶναι
 πιεῖν." "μανθάνω," ἢ δ' ὅς· "ἄλλ' εὐχεσθαί γέ που
 τοῖς θεοῖς ἔξεστί τε καὶ χρὴ τὴν μετοίκησιν τὴν C
 ἐνθένδε ἐκεῖσε εὐτυχῆ γενέσθαι· ἀ δὴ καὶ ἐγὼ εὐ-
 ΙΙ0 χομαί τε καὶ γένοιτο ταύτη." καὶ ἄμ' εἰπὼν ταῦτα
 ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἔξε-
 πιεν. καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἵοι
 τε ἦσαν κατέχειν τὸ μὴ δακρύειν, ὡς δὲ εἴδομεν
 πίνοντά τε καὶ πεπωκότα, οὐκέτι, ἀλλ' ἐμοῦ γε βίᾳ
 ΙΙ5 καὶ αὐτοῦ ἀστακτὶ ἔχώρει τὰ δάκρυα, ὥστε ἐγκα-
 λυψάμενος ἀπέκλαιον ἐμαυτόν· οὐ γὰρ δὴ ἐκεῦνόν
 γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οἷον ἀνδρὸς ἐταίρου D
 ἐστερημένος εἴην. ὁ δὲ Κρίτων ἔτι πρότερος ἐμοῦ,
 ἐπειδὴ οὐχ οὗτος τ' ἦν κατέχειν τὰ δάκρυα, ἔξανέ-
 ΙΙ0 στη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἐμπροσθεν χρόνῳ
 οὐδὲν ἐπαύετο δακρύων, καὶ δὴ καὶ τότε ἀναβρυ-
 χησάμενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα
 οὐ κατέκλασε τῶν παρόντων πλήν γε αὐτοῦ Σωκρά-

τους. ἐκεῖνος δέ· “οἶα,” ἔφη, “ποιεῖτε, ὁ θαυμά-¹¹⁷
 35 σιοι. ἐγὼ μέντοι οὐχ ἥκιστα τούτου ἔνεκα τὰς
 γυναικας ἀπέπεμψα, ἵνα μὴ τοιαῦτα πλημμελοῖεν·
 καὶ γὰρ ἀκήκοα ὅτι ἐν εὐφημίᾳ χρὴ τελευτᾶν. Ε
 ἀλλ’ ἡσυχίαν τε ἄγετε καὶ καρτερεῖτε.” καὶ ἡμεῖς
 40 ἀκούσαντες ἡσχύνθημέν τε καὶ ἐπέσχομεν τοῦ δα-
 κρύειν. ὁ δὲ περιελθών, ἐπειδή οἱ βαρύνεσθαι
 ἔφη τὰ σκέλη, κατεκλίθη ὑπτιος· οὗτῳ γὰρ ἐκέ-
 λευεν ὁ ἄνθρωπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ
 οὗτος ὁ δοὺς τὸ φάρμακον, διαλιπὼν χρόνον ἐπε-
 σκόπει τοὺς πόδας καὶ τὰ σκέλη, καπειτα σφόδρα
 45 πιέσας αὐτοῦ τὸν πόδα ἥρετο εἰς αἰσθάνοιτο· ὁ δ'
 οὐκ ἔφη· καὶ μετὰ τοῦτο αὖθις τὰς κνήμας· καὶ ¹¹⁸
 ἐπανιὼν οὕτως ἡμῶν ἐπεδείκνυτο ὅτι ψύχοιτό τε
 καὶ πηγυνῦτο. καὶ αὐτὸς ἥπτετο καὶ εἴπεν ὅτι,
 ἐπειδὰν πρὸς τὴν καρδίᾳ γένηται αὐτῷ, τότε οἰχή-
 50 σεται. ἥδη οὖν σχεδόν τι αὐτοῦ ἦν τὰ περὶ τὸ
 ἥτρον ψυχόμενα, καὶ ἐκκαλυψάμενος — ἐνεκεκά-
 λυπτο γάρ — εἴπεν ὁ δὴ τελευταῖον ἐφθέγξατο·
 “ὁ Κρίτων,” ἔφη, “τῷ Ἀσκληπιῷ ὀφείλομεν ἀλε-
 κτρυόνα· ἀλλὰ ἀπόδοτε καὶ μὴ ἀμελήσητε.”
 55 “ἀλλὰ ταῦτα,” ἔφη, “ἔσται,” ὁ Κρίτων· “ἀλλ’ ὅρα,
 εἴ τι ἄλλο λέγεις.” ταῦτα ἐρομένου αὐτοῦ οὐδὲν
 ἔτι ἀπεκρίνατο, ἀλλ’ ὀλίγον χρόνον διαλιπὼν ἐκι-
 νήθη τε καὶ ὁ ἄνθρωπος ἐξεκάλυψεν αὐτόν, καὶ ὃς
 τὰ ὅμματα ἔστησεν· ἴδων δὲ ὁ Κρίτων συνέλαβε
 60 τὸ στόμα καὶ τοὺς ὀφθαλμούς.

LXVII. Ἡδε ἡ τελευτή, ὁ Ἐχέκρατες, τοῦ

έταίρου ἡμῶν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαῦμεν πιθανόν, τῶν τότε ὧν ἐπειράθημεν ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου.

ABBREVIATIONS

H. — Hadley's Greek Grammar, revised by Allen.

G. — Goodwin's Greek Grammar.

GMT. — Goodwin's Greek Moods and Tenses.

B. — Babbitt's Greek Grammar.

Go. — Goodell's School Grammar of Attic Greek.

M. AND S. — Meier und Schömann, *Der Attische Prozess*
(neu bearbeitet von H. Lipsius, Berlin, 1883 ff.).

INT. — Introduction.

APP. — Appendix.

NOTES ON THE APOLOGY

St. I. p. 17. These initials and numbers found in the margin of modern editions of Plato refer to the corresponding volume and page of the edition of Henricus Stephanus (Henri Estienne, the distinguished French scholar and printer), which appeared in 1578 and has been adopted as the standard for reference. Each page is divided into five parts by the letters (a) b c d e down the margin. (Appendix II., 1, a.)

Title, ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΣ. For details as to the prosecutors, the charge, the court, and the trial, see Introduction, 26–29. As to how exact a report this is of what Socrates actually said, see Introduction, 32. [ἢθικός] : Thrasyllus (70 A.D.), who arranged the Dialogues of Plato into tetralogies (Int. 3), also made a philosophical distribution of them into classes, according to their subject or method and spirit. (See Diogenes Laertius, III. 56; Grote's *Plato*, chap. IV.) The *Apology* he put under the head ἢθικοί, or *ethical*.

The other Dialogues of Plato have a list of the *dialogi personae*, ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ, prefixed. The *Apology*, being a monologue, has none, but it is constructed on the same dramatic plan as the other Dialogues, the two sets of accusers taking the place of two interlocutors or antagonists, whom the protagonist Socrates overthrows. The whole introduction of the speech forms the dramatic prologue (Int. 31).

I.-II. INTRODUCTION (PROLOGUE)

I. (To conciliate his audience.) *My accusers have spoken mostly falsehoods, but in an elaborate manner. I will speak only the truth. Permit me to do it in my ordinary, simple, conversational way.*

1. ὅ τι . . . πεπόνθατε, *how you have been affected*.—ὅ τι: cognate acc. of neuter adjective. H. 716, b; G. 1054; B. 334; Go. 536, b.—The contrast suggested by ὅ τι μέν is not strictly carried out. Socrates goes on, in ἐγώ δ' οὖν, to set over against each other | the subjects more prominently than the objects of πεπόνθατε. For the form ὅ τι, see App. III.—ὦ ἄνδρες Ἀθηναῖοι: In this form it is that Socrates addresses the dicasts, and never by their official title, ὦ ἄνδρες δικαισταί, until in XXXI. 8, where he is speaking only to

those who voted in his favor. Meletus, the only time he addresses them (XIV. 23), calls them *ἄνδρες δικασταί*. Socrates, from the outset believing that the majority of the court was prejudiced against him, regards them as not fair judges and purposely abstains from giving them the title he does not think they deserve. 2. *ὑπὸ . . . κατηγόρων*: although *πεπόνθατε* is active in form, it is passive in signification, and so is followed by *ὑπὸ* with the genitive. H. 820; G. 1241; B. 513; Go. 499, a.—*δ' οὐν*, at any rate. What is certain is set over against that which is uncertain. 3. *καὶ αὐτός*, even myself, of whom it was least to have been expected.—*οὐλίγου* = *οὐλίγου δεῖ*, has the force of an adverb. H. 743; G. 1116, b; B. 642, note 1; Go. 569.—*ἐμαυτοῦ ἐπελαθόμην*, forgot who I was. 4. *γέ* intensifies *ἀληθές*, and so contrasts it with *πιθανῶς*. In translation, here as often, this force of *γέ* may be indicated by emphasizing the preceding word.—*ώς ἔπος εἰπεῖν*: the denial is possibly too sweeping, and is qualified in this way. For the infinitive, see H. 956; G. 1534; B. 642, 1; Go. 569. 5. *αὐτῶν* (subjective gen. after *ἔν*) = 'they said,' and is explained by *τῶν . . . ἐψεύσαντο*. A similar construction is *αὐτῶν* in l. 11. 6. *ών*: relative attracted into the case of its antecedent, for *ά* which would be cognate acc.—*τοῦτο* is resumptive of *ἔν*. 7. *χρή* is strictly a noun. Plato may have intended that either *ἔστι* or the opt. *εἴη* should be supplied with it. H. 932, 2; G. 1487; B. 267; Go. 390. (App. III.) 8. *ώς* marks the reason as offered by his accusers, not by himself. H. 978; G. 1574; B. 656, 3; Go. 593, c. 11. *τοῦτο*: resumptive of *τὸ . . . μὴ αἰσχυνθῆναι*. 12. *εἰ μὴ ἄρα*, Lat. *nisi forte*, ironical. His opponents, of course, would make no such statement.

13. *εἰ μὲν γάρ*, for truly if. *μέν* is here evidently a weak form of *μήν*, and no correlative clause with *δέ* is to be supplied. Note that the condition and conclusion in this sentence are of different forms. H. 901, b; G. 1421, 1; B. 612, 2; Go. 646. 14. *οὐ κατὰ τούτους*, not after their fashion, as explained in l. 17. 16. *ὑμεῖς δ' ἔμοῦ*: we should have expected *ἔμοῦ δέ*, as the speakers really are contrasted. 17. *κεκαλλιεπημένους . . . ρήμασί τε καὶ ὀνόμασιν*, arguments expressed in beautiful words and phrases. This refers to the choice and arrangement of words, while *κεκοσμημένους* (l. 19) means adorned with tropes or rhetorical figures. Their discourse was as elaborate as it was untrue. 21. *γάρ δίκαια*: *γάρ* introduces the reason why he is not anxious about the precise words he may use or the form his speech may take. He knows that he has right on his side. 22. *προσδοκησάτω*: for the imperat., see H. 874, b; G. 1347; B. 584, note; Go. 485. 23. *τῇδε τῇ ἡλικίᾳ*, for a man of my age. The abstract for the concrete.—*μειράκιω*, according to our idiom, instead of being in the dative, would be in the nominative, the subject of *ἀνπλάττοι* to be supplied from the participle.—*πλάττοντι* (*fabricating*) agrees in case with *ἡλικίω*, but in gender with the person suggested. The reference here (as far as *εἰσιέναι*) is not to elaboration, but to falsification, to which idea *δίκαια* in l. 21 brings back his thoughts. "A *μειράκιον*, to hide a fault, uses falsehood and not rhetoric" (Riddell). 24. *καὶ μέντοι*, and yet, though he is neither elaborate nor false, for another reason he has to beg that

allowance be made for him. — *καὶ πάνυ, very earnestly.* 27. *ἐν ἀγορᾷ . . . καὶ ἄλλοθι:* the Apology is in the conversational key throughout, and often so in form, as was Socrates' ordinary discourse (Int. 21). 28. *ίνα, where.* In this sense *ίνα* is rare in good Attic prose. 32. *ἔβδομήκοντα:* see App. III. and Int. 5, note 1. — 33. *λέξεως:* the gen. depends on *ξένως.* H. 756; G. 1147; B. 362, 3; Go. 518, b. — *ἄν:* this particle is repeated, as often when the sentence is long. H. 864; G. 1312; B. 439, note 2. 35. *φωνῇ, dialect.* Athens compelled her subject states to bring many of their causes for trial to her courts, so that strange dialects were not infrequently heard by Athenian jurors (M. and S. p. 753, and note 19). 36. *καὶ δὴ καὶ:* after *ώσπερ* we should have looked for *οὕτω καὶ.* By *καὶ δὴ καὶ* especial attention is called to a particular case under a general statement. 38. *χείρων, βελτίων:* there are advantages and disadvantages in Socrates' conversational style of speaking when compared with that of his accusers, but style is here a quite subordinate matter. — *ἄν εἴη, may prove to be.* For this use of the potential opt., see H. 872; G. 1331; B. 563; Go. 479. — *αὐτὸ δὲ τοῦτο, but this alone.* The intensive *αὐτὸ* with *δὲ* emphasizes *τοῦτο* in contrast with *τὸν μὲν τρόπον* (l. 37). 40. *αὕτη* (for *τοῦτο*), referring to the sentence *αὐτὸ . . . μή,* is attracted into the gender of *ἀρετή.*

II. (Plan of defense.) *My accusers are of two kinds, those of long standing who are the more formidable, and my present accusers. Let me first defend myself against the first.*

1. For *δίκαιος* used personally with the infin., see H. 944, a; G. 1527; B.

634. — *ἀπολογήσασθαι:* notice the force of the middle form. The active voice of this verb is not in use. 2. *πρός* is used to express action toward an object, with or without a hostile sense. Compare *πρὸς ὑμᾶς*, l. 5. 5. *καὶ πάλαι:* *καὶ* is intensive. The *Clouds* of Aristophanes had appeared in 423 B.C., twenty-four years before (Int. 22). 6. *πολλὰ ἥδη ἔτη* makes prominent the continuance of that which began (*πάλαι*) long ago. — *καὶ:* in accordance with the Greek idiom, but superfluous in English. See XVI. 9, *πολλούς . . . καὶ ἀγαθούς ἀνδρας*, ‘many good men.’ 7. *τοὺς ἀμφὶ Ἀνυτον, Anytus and his party.* H. 791, 3; G. 1202, 3; B. 400, 2. Anytus is mentioned because he was the most influential of the accusers (Int. 26). 9. *ὑμῶν τοὺς πολλούς, most of you.* For *οἱ πολλοί* in this sense, see H. 665; G. 967. Notice position of the personal pronoun. H. 673, b; G. 977, 1; B. 457, 1; Go. 554. 10. *παραλαμβάνοντες, taking in charge.* The word often means to take in order to educate, as pupils. 11. *ἔμοι οὐδὲν ἀληθές:* for various readings of the text, see App. III. — *τίς Σωκράτης, a certain Socrates.* *τίς* by its indefiniteness is depreciatory and contemptuous. 12. *σοφὸς ἀνήρ:* this expression might refer to either natural philosopher or sophist, and so the prejudice popularly felt toward both those classes is unjustly directed toward Socrates (Int. 26). — The items of the charge which follows are derived from the *Clouds*, *μετέωρα φροντιστής* from *ψυχῶν σοφῶν . . . φροντιστήριον*, l. 94, and *τὰ ὑπὸ γῆς ἀπαντα ἀναζητηκώς* from *ζητοῦσιν οὗτοι τὰ κατὰ γῆς*, l. 188. These two imply that Socrates was a natural philosopher (Int. 13). — *τὸν*

ῆττω λόγον κρείττω ποιῶν (l. 13) is suggested by the *Clouds*, 112 ff., and later in that comedy *Δίκαιος Λόγος* and *Άδικος Λόγος* are introduced. This last item implies that Socrates was a sophist (Int. 14 and 15). — **μετέωρα φροντιστής**: the acc. depends on the verbal idea which is contained in the noun. H. 713; G. 1050; B. 330; Go. 531. On *φροντιστής*, see App. III. 15. **οἱ δεινοί**: the article with the predicate makes it equivalent to a relative clause, *who are formidable*. 17. **οὐδέ**, ‘do not believe in the gods either.’ Atheism was charged against Socrates and his followers, in the *Clouds*. 20. **ἐν ή ἀν . . . ἐπιστεύσατε**, *in which you would have been most likely to believe them*. This is not the hypothetical, but the potential, indicative. GMT. 244. This must be carefully distinguished from the use of **ἄν** with imp. or aor. to denote customary action. H. 835; G. 1296; B. 565; Go. 461, b. Notice that in this expression Socrates avoids saying that any of his audience actually had believed his accusers. See note on III. 4. 21. **ἐρήμην** (*δίκην*) **κατηγοροῦντες**, *prosecuting a suit that went altogether by default*. A suit was said to be *ἐρήμην* when the defendant did not appear. Socrates of course could not be present to defend himself, when all throughout Athens and during so many years these things were being said about him. 22. **ὁ δὲ πάντων ἀλογώτατον**: supply *τοῦτο ἔστιν*. H. 611; G. 891, 1; B. 308; Go. 493, b. 24. **πλὴν εἰ**, *except in case*. **πλὴν** represents the apodosis. GMT. 477. — **κωμῳδιοποιός**: here Aristophanes chiefly is alluded to, although other comic poets, as Eupolis and Ameipsias, had ridiculed Socrates.

25. With the comic poets who are known, **ὅσοι δέ** contrasts the unknown assailants, who again in what follows are divided into the malicious and the innocent. 26. **οἱ δὲ καὶ**, *others also*, just as if there had been *οἱ μὲν* after **ὅσοι δέ**. (*οἱ μὲν*) . . . *χρώμενοι* and *οἱ δὲ . . . πειθοῦτες* together make up **ὅσοι δέ**. 27. **ἀπορώτατοι**, *most difficult to deal with*. When Socrates was slandered he was not present to defend himself, and now when he is to defend himself he cannot get his accusers before him. 30. **σκιαμαχεῖν** is figurative in meaning but is so defined by **ἀπολογούμενον** that it is readily coördinated by **τὲ καὶ** with **ἔλεγχειν**. 37. **εἰεν**, *well then*. This interjection is used when the speaker implies that what has been said, being quite evident, is of course accepted by his hearers, and he will pass on to something else. 39. **διαβολή** here means *prejudice excited by false accusations*. 40. **ἔσχετε**, *you acquired*. The aor. is inceptive. 41. **εἰ τι ἄμεινον**: the fact that it is his own life which is at stake does not prevent Socrates from being entirely judicial. It may not be best for the city or for himself that he should be acquitted. This expression gives us the key to Socrates’ whole attitude in this defense. He is “ready to be offered,” if needs be (Int. 33). 42. **πλέον τι με ποιήσαι**, *that I should accomplish something*. **πλέον**=‘more than if I did not.’ 45. **τῷ Θεῷ**, *God*, not ‘the god’ (Int. 10). Along with perfect fearlessness of man or death Socrates joins entire trust in God.

The dramatic prologue ends here,— the actors (Socrates and his two sets of accusers), the scene and the attend-

ant circumstances (the court room and the trial), and the subject of contention (Is Socrates guilty of the charge?), all having been introduced. The eight chapters which follow correspond to the first episode or second act.

III.-X. DEFENSE AGAINST HIS OLD-TIME ACCUSERS

III. My old-time accusers charge me with being a physicist and teaching men such things. I am not a physicist,—I do not know about and never talked about such things.

4. οἱ διαβάλλοντες: the excitors of this prejudice Socrates represents as being certain individuals who, with time and perseverance, had done their work. He thus adroitly avoids both imputing this charge to the judges, which would have further offended them, and designating the whole people as guilty of misrepresenting him. These prejudices and accusations are made more tangible by throwing them into the form of a technical indictment, supposed to be preferred by certain men and read before the court.

5. ὥσπερ qualifies not only *κατηγόρων* but also *ἀντωμοσίαν* and *ἀναγνώναι*: ‘to read, as it were, their indictment, so to speak, just as though they were plaintiffs.’ Really there is no technical indictment, nor any formal reading by the official court reader (Int. 28), just as the accusers are only imagined as present in court.—*ἀντωμοσίαν* is here the sworn charge or *indictment* of the prosecuting party. **6.** In this fictitious indictment Socrates gathers together and formulates the prejudices of many years. It practically repeats II. 11-14. *περὶ* in *περιεργάζεται* indi-

cates excessive zeal. He takes more pains than enough = *is a busybody*.

9. τοιαύτη τίς, *somewhat such*. It is not possible to give the exact words of such imaginary accusers. **10. ἐωράτε:** the imperfect denotes the time when they had seen the *Clouds* acted. In that comedy Aristophanes had given expression to these widespread accusations. **11. Σωκράτη τινά:** the indefinite indicates that the character in the comedy bore no resemblance to the real Socrates.—*περιφερόμενον*:

in the *Clouds* Socrates was represented as a foolish speculator in celestial phenomena, suspended aloft in a basket, saying in l. 225, *ἀεροβατῶ καὶ περιφεροῦ τὸν ἥλιον*. **13.** Note the unusual separation of *πέρι* from the case it governs. This is the only preposition which, in prose, stands after its case and suffers anastrophe. H. 110; G. 116, 1; B. 68. **14. οὐκ ως ἀτιμάζων:** according to Xenophon (*Mem. I. 1, 11*) Socrates did disparage the study of physics. Plato represents him as disparaging no truth, but as doubting whether it had been attained in the domain of physics. **16. μή . . . δίκας φύγοιμι,** *may I never be prosecuted by Meletus on such charges*. See App. III. *δίκην φεύγειν* is equivalent to the pass. *διώκεσθαι*, and so is followed by *ὑπό* with gen. of the agent. See note on I. 2. **17. ἀλλὰ γάρ, but really.** There is an ellipsis here. The full expression would be, ‘but I need say no more, *for*.’ **18. αὐτούς, yourselves,** is in apposition with *ὑμῶν τοὺς πολλούς*, and is in the acc. instead of the gen. because *τοὺς πολλούς* is the more emphatic. For another reading of the text here, see App. III. **21. οἱ τοιοῦτοι** is the subject, as is indicated by the

article, *those of you who are such.* *πολλοί* is made emphatic by the position which it occupies.

IV. *I am not a teacher of men for money. To be a teacher is a very fine thing, for various reasons; but I do not profess to have this skill.*

1. ἀλλὰ γάρ resumes the ἀλλὰ γάρ of l. 17 in the preceding chapter.—*ἔστιν* has for its predicate ἀληθές in l. 4. By being kept in suspense till the close of the sentence, ἀληθές is emphasized.—*οὐδέ, nor yet.* It differs from *οὔτε*, which we might have expected, in that an adversative idea is introduced. *οὐδέ*, l. 3, repeats the *οὐδέ* of l. 1, and the resumptive clause may be rendered: *that is not true either.* One of the main points in which Socrates differed from the sophists was just this, that he did not take money for teaching his pupils (Int. 14 and 22). 4. *ἐπει,* ‘(and yet I should be glad to), since,’ or omitting the clause to be supplied, *although.*—*καὶ τοῦτο . . . καλὸν εἶναι,* *this too* (as well as the study of physics, III. 14) *seems to me to be a fine thing.* 5. *εἰ . . . εἴη:* the optative indicates considerable doubt whether any one really can. 6. *Γοργίας τε ὁ Δεοντίνος:* for Gorgias and the sophists in general, see Int. 14. Protagoras was no longer living (d. 411). 7. *γάρ* introduces the first reason for *καλόν*, l. 4. 8. *οὗτος τ' ᔾστιν* would naturally be followed by *πειθεῖν* (governing *τοὺς νέους*), which appears, in anacoluthon, as *πειθούσι.* By this change of construction the indicative makes more prominent that which is remarkable. The subject of *πειθούσι* is *ἕκαστος* used as a collective. H. 609, a; G. 900; B. 500; Go. 498, a. If *οὗτος τ' ᔾστιν* is omitted,

the irregularity disappears. See App. III. 9. *τῶν ἑαυτῶν πολιτῶν:* the genitive depends upon the φ which follows. 12. *πρός* in *προσειδέναι* has the force of *besides.* To gain gratitude, as well as money, caps the climax.—*ἐπει καὶ:* since there is another sophist *also*, as well as the ones just mentioned. In the following reported conversation with Callias, a second reason is introduced why it is a fine thing (*καλόν*, l. 4) to teach young men. It is: if it is good to train young colts and steers, much more must it be to fit young men for life and work. 16. *Καλλίᾳ:* Callias was a very wealthy Athenian who was exceedingly hospitable to sophists, as is represented humorously in the first chapters of the *Protagoras.* 20. *ὅς ἔμελλεν, whose duty it would be.* For the omission of *ἄν* in this conclusion, see H. 897, b; G. 1402, 3; B. 567, 1; Go. 460, a. For the fut. infin. in *ποιήσειν*, see H. 855, a; G. 1277; B. 549, 1; Go. 570, b. 21. *ἀρετήν:* cognate acc. after the adjectives. H. 717; G. 1053; B. 332; Go. 536, d. 25. *τῆς ἀνθρωπίνης τε καὶ πολιτικῆς:* the appropriate excellence of young men is to be good *men* and good *citizens.* 26. *τῶν νιέων:* objective gen. after *κτῆσιν.* 28. *ἡ δ' ὅς:* for the use of the relative form as a demonstrative, see H. 655, a; G. 1023, 2; B. 443, 3; Go. 560. 29. *Εὔηνος:* a sophist and teacher of secondary rank, judging from his fee. Protagoras charged 100 minae. 31. *ἔχοι . . . διδάσκει:* in the indirect discourse, after a past tense either we may have the optative or the mode of the direct discourse may be retained. See note on I. 7. Here, as very often in Herodotus and

sometimes in Xenophon, we have both usages in the same sentence. (App. III.) The apodosis is implied in ἐμακάριστα = *told him he was happy*. GMT. 696. 32. ἐμμελῶς (from ἐμμελῆς, 'in harmony'), *reasonably*, combining the two ideas of appropriately and cheaply. This is spoken ironically. 34. ἀλλ' (οὐ καλλύνομαι καὶ ἀβρύνομαι) οὐ γὰρ ἔπισταμαι, *but really I do not understand them*. Compare III. 17.

V. *The prejudice against me is the result of the Delphic oracle's reply to Chaerephon, that no one was wiser than I.*

2. τὸ σὸν τί ἔστι πρᾶγμα; *what have you been doing?* 4. περιττότερον πραγματευομένου: the participle is not conditional, or the negative would not have been οὐδέν. H. 1025; G. 1612; B. 431, 1; Go. 486. It denotes cause, *since you were not busying yourself more than others*. It has been charged that Socrates was a busybody (III. 6, περιεργάζεται), but he has denied it. 5. ἔπειτα, *in that case*. 6. ἀλλοῖον: if he was not a busybody, he must have been in some way eccentric. 7. αὐτοσχεδιάζωμεν, *act unadvisedly*; properly said of those who say or do anything suddenly, on the impulse of the moment, and here refers to hasty decision on the part of the judges. 10. ὄνομα refers to σοφός. See II. 12. 14. σοφίαν τινά, *a sort of wisdom*. The indefinite is depreciatory. H. 702; G. 1016; B. 491, note 1. The wisdom which he possesses is very humble compared with that claimed by the physicists and sophists.—ἔσχηκα, (*have acquired* and so) *have*.—ποιαν . . . ταύτην: H. 1012, a; G. 1602; B. 575, note 1. Fully expressed, this would be ποια σοφία

ἔστιν αὕτη δι' ἣν τοῦτο . . . ἔσχηκα. 15. ἥπερ . . . σοφία, "My wisdom is precisely (-περ) that only wisdom, as I believe (ἴσως), which is possible to man" (Riddell). 16. κινδυνεύω: since the running a risk implies a chance of success, this verb is used to express what may probably or possibly happen to be; *I may be*.—ταύτην: cog. acc. after σοφός. 19. λέγω is in the subjunctive mode. H. 866, 3; G. 1358; B. 577; Go. 471. 20. τῇ ἐμῇ: in place of an objective gen. 21. μὴ θορυβήσητε: the aor. (instead of pres. as in I. 29 and V. 33, etc.) denotes that he fears that, at the moment when he shall make the remarkable statement he is leading up to, they will raise a disturbance. 22. τῇ . . . μέγα λέγειν, *something great*, in the sense of big or *boastful*. 23. ἐμόν, *as mine own*. This is in the predicate, as is ἀξιόχρεων in l. 24.—ἀλλ' . . . ἀνοίσω but *I will refer to a speaker who is, you will admit* (ὑμῖν), *responsible*. For the ethical dative, see H. 770; G. 1171; B. 381; Go. 523, a. 24. τῆς γὰρ ἐμῆς: Socrates modestly refrains from adding σοφίας, which is contained in the following depreciatory conditional clause. 26. τὸν θεὸν τὸν ἐν Δελφοῖς: for the relation which the oracle bore to the development of Socrates' missionary career, see Int. 22. He must have been already a well-known personage, or Chaerephon would hardly have consulted the oracle about him. 28. ὑμῶν τῷ πλήθει ἔταιρος: *έταιρος* in a political sense, an *adherent* or *partisan*. See App. III. Chaerephon was a partisan of the *πλῆθος* in the sense of δῆμος or δημοκρατία. This fact is mentioned to dispose the court to listen more indulgently to the

story which is to follow. The recollection of the rapacity and cruelty of the Thirty Tyrants (June, 404–Feb., 403) was still vivid. 29. **φυγήν** refers to the expulsion from Athens of all opposed to the oligarchical government, and **κατῆλθε** to the return of the democracy under Thrasylus at the end of the eight months' reign of the Thirty. 30. **οἶος ἦν Χαιρεφῶν**: Chaerephon's energetic and enthusiastic disposition is caricatured by Aristophanes, *Clouds*, l. 104. In the *Charmides* he is termed **μανικός**. His devotion to Socrates is indicated by the words **ἔμος τε ἐταῖρος** (l. 27) and by the act here described. 31. **καὶ δή ποτε καὶ**, *once in particular*. Chaerephon has been called **σφοδρός**. **καὶ δὴ καὶ** introduces a special instance of this quality. 32. **ὅπερ λέγω**, *as I say*. **ὅπερ** refers to **μὴ θορυβήσητε**, l. 21. 33. **δή**, *really*, again calls attention to the extraordinary nature of the question. 34. **ἀνεῖλεν οὖν ἡ Πυθία**: the words of the Pythian priestess, according to Diogenes Laertius (II. 37), were **ἀνδρῶν ἀπάντων Σωκράτης σοφώτατος**. The scholiast on Aristoph. *Clouds*, l. 144, gives them, **σοφὸς Σοφοκλῆς, σοφώτερος δ' Εύριπιδης, ἀνδρῶν δὲ πάντων Σωκράτης σοφώτατος**. 35. **ὁ ἀδελφός**: Chaerecrates. Socrates calls on this brother as a witness who would know the facts at first hand.

VI. *I found this true in regard to men in public life.*

4. **τι ποτε αἰνίττεται**, *what, pray, does he intimate in his dark saying?* Note the vividness which **ποτέ** gives to these questions. Socrates modestly feels that the plain meaning of the oracle is apparently false, but it must have some meaning,—what is it?

5. **σοφὸς ὅν**: by a different construction in VIII. 2, the participle is put in the dative. GMT. 908. 7. **ψεύδεται γε**: the force of **γε** may be given by emphasizing the preceding word. Whatever explanation may be suggested, he does not *lie*. That is ruled out by the very nature of the god, **οὐ γὰρ θέμις αὐτῷ**. 9. **μόγις πάνυ**, *after long cogitation*. — **τοιαύτην τινά**: predicate, *somewhat as follows*. 12. **τὸ μαντεῖον, τῷ χρηστῷ**, *the oracle, the response*. — **ὅτι** introduces direct discourse and is equivalent to quotation marks. H. 928, b; G. 1477; Go. 623. So also in l. 23. 14. **διασκοπῶν . . . καὶ διαλεγόμενος** are in the nom. instead of the dat., as is not infrequent with **ἔδοξέ μοι**, in anacoluthon. **διά** in **διασκοπῶν** signifies *carefully considering*. **διαλεγόμενος** resumes the thought after the parenthetic clause, and indicates that conversation was the test he applied. (App. III.) 15. **τῶν πολιτικῶν**, *of the men in public life*. ‘Statesmen’ is too good a word here, as ‘politicians’ is too bad a one. — **πρὸς δὲ . . . τι ἔπαθον**, *with reference to whom I had an experience somewhat like this*. 17. **ἔδοξέ μοι** (*inceptive aor.*), *I came to the conclusion*. 22. **πρὸς ἐμαυτὸν . . . ἐλογιζόμην**: like our *I thought to myself*. 25. **καλὸν κάγαθόν**: these words are almost always joined together, as if they expressed one idea. The masc. of this phrase denotes the perfect man, who is as he should be. *Which we ought* gives nearly the sense. On Socrates’ profession of ignorance, see Int. 17. 26. **ἄσπερ οὖν**, *as really, you see*. 27. **σμικρῷ τινι αὐτῷ τούτῳ**, *by just this little point* (‘something,’ **τινί**). Dat. of degree of difference.

VII. *Also in the case of the poets I found the oracle true.*

1. ἐφεξῆς, *to one after another*. From this time we may date Socrates' more continuous devotion to teaching his fellow-men, in doing which he incurred the hostility of so many (Int. 26). 2. ὅτι is declarative after *αἰσθανόμενος*, and subordinate to this are *λυπούμενος* and *δεδιώς*, circumstantial participles of manner, *perceiving with grief and apprehension*. 3. ἔδοκει would naturally be a participle (*ἡγούμενος*), contrasted by δέ with *αἰσθανόμενος μέν*. The finite verb makes more prominent Socrates' determination.—τὸ τοῦ θεοῦ, *the service of the god*. 4. *Ιτέον* (*εἶναι*) depends on *ἔδοκει*. It resumes *ἡα* of l. 1, the verbal giving the idea of necessity which *ἀναγκαῖον* in the intermediate clause has brought in.—*σκοποῦντι* agrees with *ἐμοί*, the dative of the agent, not expressed.—τὸν χρησμόν is, 'proleptically, outside of the relative clause to which it belongs. 6. νὴ τὸν κύνα, as also in *Gorgias*, 482 B, μὰ τὸν κύνα τὸν Αἴγυπτιων θεὸν, where the dog-headed Anubis is referred to. 9. ἐνδεεῖς is the predicate after *εἶναι*, and is modified by *τοῦ πλείστου*, which in turn is qualified by *δλίγου δεῖν*. H. 956; G. 1534; B. 642, 1; Go. 569. 10. *ἱητοῦντι κατὰ τὸν θεόν*: his quest was *in accordance with the god's command*, because only by making it could he learn the real import of the response. 11. ἐπιεικέστεροι, *more likely men*. 13. *πόνους . . . πονοῦντος*: the allusion is to the toils of Hercules. The participle agrees with the gen. implied in the possessive *ἐμήν*. H. 691; G. 1001; B. 477, note. (App. III.)—καὶ ἀνέλεγκτος, might actually (καὶ intensive) prove *irrefutable*. The result was exactly opposite

to his expectation and intent. (App. III.) 15. *ποιητάς*, lit. 'makers.' The verbal idea (followed here by the objective gen.) is stronger in the Greek than in the corresponding English, *poets*. 20. *διηρώτων ἄν*: the imperfect with ἄν denotes the repetition of the action. H. 835; G. 1296; GMT. 162; B. 568; Go. 461, a. So also ἄν . . . ἔλεγον, l. 24. 21. *ἄμα τι καί*: Socrates combined a quest for knowledge with his search as to the truth of the oracle (Int. 8). 23. *αὐτῶν, than they themselves*. The genitive is after *βέλτιον*. 25. *ἐν ὀλίγῳ* (*χρόνῳ*). 26. *ποιοῖεν*: in the optative because the verb on which it depends is in the optative. H. 919, a; G. 1439; B. 316; Go. 642, d. 27. *φύσει τινί, sort of naturally*. So in the *Ion*, 533 E, Socrates says that the excellent poets compose οὐκ ἐκ τέχνης ἀλλ' ἐνθεοι (*inspired*) δυτες καὶ κατεχόμενοι (*possessed*). 29. *πολλὰ καὶ καλά*: the *καὶ* is superfluous in our idiom. 32. *σοφωτάτων*: the predicate is in the genitive because the participle on which *εἶναι* depends is in that case. H. 940, a; G. 931; B. 631; Go. 571, c. 33. *ἀνθρώπων* is gen. of the whole.—ἄ is acc. of specification. 34. *τῷ αὐτῷ . . . ὥπερ, in the very (-περ) same point in which*. (App. III.)

VIII. *In the case of the artisans likewise the oracle proved to be true.*

1. *τελευτῶν*: for a list of participles used adverbially, see H. 968, a; G. 1564; GMT. 834; B. 653, note 2; Go. 583, a. 4. *τούτον*: for the gen. of separation with *ψεύδομαι*, see H. 748; G. 1117; B. 362, 1; Go. 509. 7. *ὅπερ καὶ . . . καὶ οἱ*: in English, one *καὶ* has to be omitted and the other translated by *also*. 10. *τὰ μέγιστα* refers particularly to affairs of state. Many

who had become rich through trade or business were aspiring to direct public affairs (Int. 16). 11. ἡ πλημμέλεια means originally a mistake in music; here render *error*. 15. ἦ . . . ἔχειν, or to be both things which they are.

IX. Therefore great enmity has arisen against me as I have kept up this investigation ever since to my pecuniary ruin.

4. λέγεσθαι is in the infin. under the influence of ὥστε, although with δέ (corresponding to μέν, l. 2) we should have expected ἐλεγόμην. The subject of the infin. is ἐμέ. If it had been expressed, we should have had σοφὸν εἶναι. H. 940; G. 927; B. 631; Go. 571. 5. σοφός is in the nom. just as if we had had ἐλεγόμην instead of λέγεσθαι.—εἶναι: the infin. is frequently used in this way after ὄνομάζειν and similar expressions when the name indicates what the subject *is*. 7. τὸ δέ, but *on the contrary*. Literally, ‘this, on the other hand,’ the sentence which follows being in apposition with τὸ. The correct view now to be stated is contrasted with another previously advanced. τὸ is used here as a demonstrative. 10. καὶ οὐδενός corrects and heightens the force of δλίγου τινός, or rather *I should say, nothing*.—τοῦτ' οὐ λέγειν τὸν Σωκράτη: with this text (instead of τοῦτο λέγειν, see App. III.) Socrates offers this whole explanation as a conjecture. If he had intended to say, “the god evidently does not mean Socrates,” we should need to have λέγων instead of λέγειν. H. 986; G. 1592; B. 661, note 3; Go. 588, c. The infin. προσκεχρήσθαι confirms this view, for with the reading τοῦτο it should be a participle. τοῦτο = σοφὸν εἶναι. The two accusatives are after

λέγειν. H. 725, a; G. 1073; B. 340; Go. 536, c. 12. ὥσπερ ἀν εἰ: with ἀν, πολοιτο must be supplied to complete the conclusion. 15. ταῦτα is cognate acc. after γητῶ and ἐρευνῶ, *I make these investigations and inquiries*. — μέν has in contrast with it δέ in X. 1. 1. 17. ἀστῶν καὶ ξένων: the genitives depend on τινά. 18. τῷ θεῷ βοηθῶν, bearing aid to the god by proving the oracle true. 21. ἐν πενίᾳ μυρίᾳ, *in extreme poverty*. In Xen. *Oeconomics* II. 3, Socrates says that perhaps he could sell his house and all his other property for five minae. 22. τοῦ θεοῦ is objective gen., where we might have had the dative of the indirect object.

X. Moreover the young men, my followers, have imitated me. The result is this great prejudice, which will be difficult to remove.

3. αὐτόματοι is to be taken with ἐπακολούθουντες. Socrates disclaims responsibility not only for what these young men did, but for their following him at all. He had not sought them as pupils, as the sophists did. That they were the sons of rich men, by arousing class feeling, increased the odium they excited. 4. αὐτοῖ, among *their own selves*. This signification of αὐτοῖ is indicated by the following εἰτα, implying a step in advance, and by the sharp contrast which ἄλλοι offers in the next line. We should have expected καὶ before εἰτα. 9. αὐτοῖς: the real trouble lay, not in the youth who questioned them, but in the men themselves, as is indicated in the context, lines 17, etc. (App. III.) 11. ποιῶν and δίδασκων agree with the subject of διαφθείρει, to be supplied from the preceding line, and are circumstantial, denoting the means. 14. ταῦτα, Lat. *ista*, is here expres-

sive of contempt.—**ὅτι τὰ μετέωρα . . . ποιεῖν:** after **ὅτι** supply διδάσκων διαφθείρει τοὺς νέους, making **τὰ μετέωρα**, **τὰ ὑπὸ γῆς**, and the two infinitives **νομίζειν** and **ποιεῖν** depend on διδάσκων. Or, better, regard **ὅτι** as equivalent to quotation marks introducing direct discourse, and the accusatives and infinitives as in apposition with **τὰ . . . πρόχειρα ταῦτα.** In this latter way contempt is expressed still more forcibly. 17. **κατάδηλοι . . . προσποιούμενοι . . . εἰδότες:** H. 981; G. 1589; B. 661; Go. 585, a. **εἰδέναι** may be taken absolutely = *to have knowledge*, or **τὶ** may be supplied from the following **οὐδέν.** 18. **ἄτε ὄντες, inasmuch as they are.** H. 977; G. 1575; B. 656, 1; Go. 593, a. 20. **ξυντεταγμένως, concertedly.** The metaphor is taken from soldiers arrayed in line of battle. (App. III.) 22. **καὶ Μέλητός . . . ρήτορων:** on the accusers, see Int. 26. The classes here mentioned correspond to those Socrates is described as having visited in chaps. VI., VII., and VIII., if we may regard the **ρήτορες** here as the same with the **πολιτικοὶ** of chap. VI. **καὶ τῶν πολιτικῶν, l. 25,** is added because Anytus, the most influential of the three accusers, was both tanner and **πολιτικός.** (App. III.) 29. **ταῦτ' . . . τάληθή:** the article with the predicate indicates *the truth promised in I. 16.* **ὑμᾶν** is ethical dative, *I assure you.* 32. **τοῖς αὐτοῖς** refers to *these very things he has just said so frankly.* In this manner he has always spoken to them, and then as now they hated him for so doing. They have thus had an object lesson of the way in which this hatred had sprung up against him. (App. III.)

Here closes the first episode (or second act of the drama), one antagonist, the accusers of long ago, having been discomfited. In the second episode which follows, a second antagonist comes on to meet a like fate.

XI.-XV. DEFENSE AGAINST HIS PRESENT ACCUSERS

In this part of his defense, note that Socrates does not think it worth while to reply directly and specifically to the charges, but he utterly destroys their force and rules Meletus out of court, as it were, by showing that he has no interest in the case. The dramatic value of thus slighting him is very evident (Int. 26 and 31). Later in his speech, in his own time and way, Socrates amply refutes the charges here urged against him.

XI. *My present accusers charge me with corrupting the youth and not believing in the gods the city believes in, but in δαιμονία καινά. Meletus is the real evil-doer, for he brings this suit, although he cares nothing about the matters involved.*

2. **πρὸς ὑμᾶς, πρὸς δὲ Μέλητον,** before you, but against Meletus. See note on II. 2. 3. **φιλόπολιν, ὡς φησι:** implying that few if any others would call him so. 5. **αὖθις γὰρ δὴ . . . ἀντωμοσίαν,** For again now just as though these accusers were a second set, let us in turn take up their indictment. Really there is only one set of formal accusers, but since he has in imagination introduced his old-time accusers into court (III. 5, **ὡσπερ οὖν**), the one only actual set becomes *as it were* a second set. Notice also that the charges of the present accusers are the outgrowth of those earlier attacks

and really identical, and so only *as it were* a second set. 7. πὼς ὥδε: the indictment is not given here in the exact words. Diogenes Laertius says (II. 40) that Favorinus (who wrote a work on Socrates in the time of the emperor Hadrian) reports that the exact form of the indictment as preserved in the Metroon (or temple of Cybele at Athens, where the archives of the city were deposited) was as follows: ἀδικεῖ Σωκράτης οὐς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων ἔτερα δὲ καὶ δαιμόνια εἰσηγούμενος· ἀδικεῖ δὲ καὶ τὸν νέον διαφθείρων. τίμημα θάνατος. Notice that the order of the charges is reversed. 14. σπουδῇ χαριεντίζεται: literally, 'jest in earnest,' *makes a jest of a very serious matter.* He jests because the charges he makes are so absurd and inconsistent as to be ridiculous, and yet it is a serious matter because it involves the reputation and life of an innocent man.—ῥᾳδίως, *lightly.* Lat. *temere.* —εἰς ἀγῶνα καθιστάς, *bringing to trial.* 16. ὅν is gen. depending on ἐμέλησεν. —οὐδέν is an adverbial acc. 18. καὶ ὑμῖν, *to you also as well as I understand it myself.*

XII. Meletus shows his lack of interest in the matter by saying that all benefit the young except me, and that I alone corrupt them.

1. Δεῦρο has the same force as *ἴθι,* l. 3; GMT. 251. *Here now.* —εἰπέ: the accused could question his opponent and the law bade him respond. M. and S. p. 931. Socrates thus avails himself of his especial skill in cross questioning.—ἄλλο τι ἢ for *ἄλλο τι ἔστιν ἢ* = 'is anything else true than?' = *do you not certainly?* H. 1015, b; G. 1604; B. 573, note. A decidedly affirmative

reply is looked for. 2. For **ὅπως** with future after an expression of effort, see H. 885; G. 1372; B. 593; Go. 638, a. 5. μέλον: for acc. absolute, see H. 973; G. 1569; B. 658; Go. 591.—τὸν μέν is sharply contrasted with τὸν δέ, l. 6. —6. ἐμέ, which is really the object of *εἰσάγεις*, must be understood as also in predicate apposition with τὸν διαφθείροντα. —τουτοιστὶ is instead of *εἰς δικαστήριον* or *εἰς τὸν δικαστά.* 10. οὐ . . . λέγω refers to XI. 17. The rel. is attracted into the case of the omitted antecedent. 12. In giving this impersonal answer (*οἱ νόμοι*), Meletus shows that he vaguely foresees the trap into which Socrates is leading him and tries to avoid it. Socrates sharply brings his nose back to the grindstone in *ἀλλ' οὐ τοῦτο.* 15. οἱ δικασταῖς: Meletus, obliged unwillingly to give a pertinent answer, in this reply curries favor with the judges. He includes the whole six thousand, but in the *οἶδε* which follows (l. 16) Socrates limits it to the number, probably five hundred, actually present and serving in this case. Even then, logically, Meletus in what follows has to include the audience and the five hundred members of the *βουλὴ*, and then all the ecclesia, and finally everybody, in the number of those who benefit the young. This conversation is a good example of the way in which Socrates, by his method of questioning, would discomfit an adversary. 19. λέγεις is modified first by the adverb *εὖ* and then by the object acc. *ἀφθονίαν*, by *καὶ* coöordinated with the adverb. 22. *ἀλλ' ἄρα*, *well now.* This ironically introduces the last suggestion, which caps the climax of absurdity in the position Meletus has taken. The ecclesiasts

included all Athenians over twenty years of age. 23. *μή* expects a negative answer. ‘The ecclesiasts *don’t*, do they?’ 26. *καλοὺς κάγαθούς*, *what they ought to be*. See note VI. 25. 28. *πολλήν* is emphatic, shown by its position, by the *γέ* which follows, and by its being placed in the predicate. 31. *εἶναι* depends on *δοκοῦσι* (to be supplied from *δοκεῖ*, l. 30), of which *οἱ μὲν . . . ποιοῦντες* is the subject. *ὁ διαφθείρων*, l. 32, and *ὁ . . . οἴς τ’ ὦν*, l. 33, are in like manner subjects of a *δοκεῖ*, after which *εἰς δέ τις* and *εἰς μέν τις* are predicate. In l. 35 *διαφθείρουσιν* is no longer under control of *δοκεῖ*. 38. *οὐ φῆτε*, whether you admit it or deny it. GMT. 384. *οὐ* is so closely united with *φῆτε* as to form but one idea (Lat. *negare*), and so after the conditional particle the *οὐ* is retained. It really belongs not to *φῆτε*, but to a suppressed predicate; ‘if you say that it is not so.’ — *πολλή . . . τις εὐδαιμονία*, *a great piece of good fortune*. *τις*, although indefinite, by individualizing the case, makes it appear peculiar, and thus heightens the greatness of the good fortune. 40. *διαφθείρει*, *ώφελοῦσιν*: these indicatives (in place of optatives) ironically assume as true what Meletus has claimed. 43. *ἀμέλειαν . . . μεμέληκεν*: the play on words is intended. Meletus, whose name suggests the idea of careful, is careless.

XIII. Meletus again shows his lack of interest in the matter by absurdly charging me with corrupting young men, although I know that if I do they will harm me, and so I must do it unwillingly. But in that case I need not punishment, but instruction.

1. *Ἐτι*, again, introduces a second

proof of Meletus’s lack of interest. — *ῷ πρὸς Διός, Μέλητε*: for various positions of exclamation and address, see XIV. 9 and 10, and the *Crito*, VI. 31. For the exclamation without the address, see XIV. 33; so *Μέλητε* here is to be taken by itself. (App. III.) 3. *ῷ τάν*, my friend. 5. *ἄει . . . ὄντας*: with participles *ἄει* often has the force of *for the time being*. 8. *ὁ νόμος*. See note on XII. 1. 14. *τηλικούτου . . . τηλικόσδε*: of such an age as they were respectively, hence, *so old . . . so young*. For the age of Meletus, see Int. 26. Notice the chiastic arrangement of the pronouns and the participles agreeing with them. The order is one, three, four, two, instead of the ordinary one. 17. *ἀμαρτίας* is partitive gen. after the neuter pronoun, denoting degree. H. 730, c; G. 1088; B. 355; Go. 507, c. 18. *ὦστε . . . ἀγνοῶ*, *so that I don’t know even this*. For the indic. after *ὦστε*, see H. 927; G. 1450; B. 595; Go. 639, a. 20. *ἀπ’ αὐτοῦ*. See App. III. 22. *ολμαὶ δέ*: we have to supply the infin. *πείθεσθαι*. 23. *ἄκων*: understand *διαφθείρω*. (App. III.) *Unwillingly because he knew better*. Socrates held that knowledge and virtue were identical (Int. 17). If one knew right, he would wish to do right, and so if one knowingly did wrong, it must be involuntary. 25. *καὶ* is redundant, as frequently with *πολὺς*. Here, however, it is noticeable that no new idea is added in *ἀκούσιων*. (App. III.) — *ἀμαρτημάτων* is gen. after *εἰσάγειν*, a verb of judicial action. H. 745; G. 1121; B. 367; Go. 514. 27. After *παύσομαι* supply *ποιῶν*. (App. III.) 29. *ἔφυγες καὶ οὐκ ἡθέλησας*: we should reverse the order of the verbs.

XIV. *Not believing in the gods is the peculiarity of Anaxagoras and his school. Meletus is ridiculous in charging this on me. Moreover, he contradicts himself in the indictment.*

3. **τούτων** is gen. after **έμελησεν**.
 4. **ὅμως**, nevertheless, implies that what has preceded is a sufficient reply to Meletus's charges, but for all that Socrates will go into some detail. 5. **ἢ**: the disjunctive, in this use of it, introduces a direct question which follows a general question, suggesting the answer thereto. 8. **ταῦτα** is to be taken with **διδάσκων**. 10. **ῶν** is the objective gen. after **λόγος**, just as we have **λέγειν τινά**. No preposition, as **περί**, is needed in either case.
 14. **αὐτὸς . . . νομίζω . . . ἀδικῶ**: the direct discourse, instead of acc. and infin. after **λέγεις**, makes more clear and positive the truth in regard to Socrates' belief. In l. 16, however, we should revert to the indirect, supplying **λέγεις νομίζειν**, which governs **οὐσπερ** and **ἔτέρους**. 20. **ἴνα τι**: supply **γένηται**. 21. **οὐδὲ . . . οὐδὲ, not even** (ne quidem) . . . nor yet. The sun and the moon have been worshiped not only by the Greeks (under the names of Apollo and Artemis), but by the common consent of almost all peoples from the earliest times. That Socrates did habitually pay reverence to the sun is shown in the *Symposium* 220 D, where he stands in a brown study all day and the following night until dawn, then **προσευξάμενος τῷ ἡλίῳ** (after a prayer to the sun) he went away. 23. **μά**, used in strong protestations and oaths, is in itself neither affirmative nor negative, but is made so by prefixing **να** or **οὐ**. Here **οὐ νομίζει** must be supplied. — **ῷ ἄν-**

δρες δικασταῖ: this form of address, which Meletus here uses, Plato is careful not to put into the mouth of Socrates. See note on I. i. 24. **Ἀναξαγόρου**: Anaxagoras of Clazomenae (500–428) is reported (Diog. Laert. II.) as having taught that the sun was **μύδρος διάπυρος** (*a red-hot mass of metal*), and that the moon, like the earth, had **οἰκήσεις καὶ λόφους καὶ φάραγγας** (*dwellings, ridges, and ravines*). This view of the sun Xenophon (*Mem. IV. 7, 7*) makes Socrates particularly confute. (App. III.) 25. **οὗτο** qualifies **ἀπειρούς** as well as **καταφρονεῖς**. 27. **οὐκ εἰδέναι**: **οὐκ** is used instead of **μή** because the infin. in the indirect, regularly with **ὡστε**, stands for the indic. **ἴσασι** of direct discourse. **οὐκ** represents their ignorance as an actual fact, and so emphasizes the impudence of Meletus's charge. H. 1023, b; G. 1450 and 1451; GMT. 594; B. 431, 2; Go. 564. 29. **καὶ δὴ καὶ, and now in this case**. Here, as usually, these words produce a particular instance of a general statement just preceding. Meletus does despise his auditors (**καταφρονεῖς τῶνδε**), because he expects them to believe that the young men learned these things from Socrates. — **ἄ . . . πριαμένοις**: **ἄ** refers to the doctrines, not the books, because its antecedent **ταῦτα** can only mean that, and because books at this time probably could not have been bought for a drachma. In an account rendered by certain Athenian officers for building the Erechtheum (407 B.C.) — found in an inscription, C.I.A. I., no. 324, pp. 171, 175 — the following item occurs: **χάρται ἑωρήθησαν δύο ἐς ἄ τὰ ἀντίγραφα ἐνεγράψαμεν** |||, two sheets of papyrus were

purchased, upon which we wrote down duplicates of our accounts, 2 drachmae 4 obols (Riddell and Dyer). Each sheet of paper thus cost more than the sum here mentioned. On the other hand, the sheets of paper referred to in the inscription may have been of extra size or quality (Birt, *Das antike Buchwesen*, pp. 433 and 434, n. 4). Again, we have no knowledge that copies of the play were sold from the orchestra of the theater of Dionysus, nor from that part of the *άγορά* near which the statues of Harmodius and Aristogeiton stood, which was called *δραχήστρα*. The youth are to be regarded as purchasing these doctrines by paying the admission fee to the theater, where they heard in the plays the ideas of the philosophers either praised by Euripides, who had been especially influenced by Anaxagoras, or ridiculed by Aristophanes. 30. *ἐνλοτε*: the plays were given only at stated times and did not all contain these views. — *εἰ πάνυ πολλοῦ*, at the most. Supply *πραιντο*. The ordinary price of admission into the theater was two obols (given as a gratuity to the poorer citizens since the time of Pericles). A drachma, or six obols, was the cost of a season ticket for the three days on which plays were given. 32. *ἄλλως τε καὶ οὕτως ἄτοπα δύτα*, especially as they are so peculiar, which would make the theft still more glaring. 33. *οὕτωσι*, even so, if these views are not mine at all, do you still claim (*σοι δοκῶ*) that your charge is true? (App. III.) 35. *ἄπιστος γ' εἰ . . . σαυτῷ*, no one can believe you, not even you yourself as it seems to me. *ἄπιστος* signifies here, not to be believed, and *σαυτῷ* is dative of the agent after it;

the statement is, at first, general. Socrates, having shown that Meletus is ridiculously mistaken as to a matter of fact, goes on to prove that he knowingly contradicts himself in the indictment.

41. *διαπειρωμένῳ*, making trial. — *ξυντιθέντι*, by composing. This particle denotes the means. The object of *διαπειρωμένῳ* would naturally be the gen. *Σωκράτους*, instead of which we have the question introduced by *ἀρά*. — *ὁ σοφὸς δῆ*, the wise man, forsooth. *δῆ* has an ironical force. 42. *ἔμοι χαριεντιζομένου*: “The use of the gen. after verbs of knowing, seeing, and showing seems to be limited in Attic Greek to a noun joined with a participle” (Riddell). See VII. 31, *ἡ σθόμην αὐτῶν οἰομένων*. 47. *παίζοντος*: H. 732, c; G. 1094, 1; B. 348, 1; Go. 508.

XV. For if I believe in *δαιμονία*, I must believe in *δαιμones*, and so in *θεοί*.

2. *ταῦτα λέγειν* refers to *ἀδικεῖ Σωκράτης . . . νομίζων* in XIV. 46. 3. *παρητησάμην* refers to *παρέμει* of I. 26. 8. *μὴ ἄλλα καὶ ἄλλα θορυβεῖτω*, let him not keep making all sorts of disturbance. Meletus foresees that Socrates is about to entrap him again, and so tries to avoid answering by making irrelevant outcries. At first Socrates has himself to make answer for him, till finally the court interposes and compels him (l. 16) to respond. *ἄλλα* is cognate acc. H. 716, b; G. 1054; B. 334; Go. 536, b. 13. *τὸ ἐπὶ τούτῳ γε ἀπόκρινα*. This next question at all events make answer to. In the phrase *τὸ ἐπὶ τούτῳ* the preposition denotes succession, literally, ‘the one after this.’ *γε* makes *τούτῳ* emphatic. The previous questions have been merely illustrative, but the one

to come goes right to the point in question. 15. ὡς ὄντας, δέ τι, *How you have obliged me, in that.* 18. Socrates is charged in the indictment with believing in *δαιμόνια καὶ νά*, but whether they are new or old makes no difference, so far as the main question is concerned.—ἀλλ' οὖν, *at any rate, then.* 21. καὶ δαιμόνια: the reasoning here is sound. *δαιμόνια* imply *δαιμονες*. This is quite different from the wrong inference of Meletus, who claims that when Socrates spoke of *τὸ δαιμόνιον* (meaning merely some divine agency), he meant some new *δαιμῶν*, different from any the city believed in. 23. τὸν δὲ δαιμόνια: this definition is consistent with Greek usage from Homer to Plato. “The word *δαιμῶν* was used to denote either *θεός* or a spiritual being inferior to *θεός*. Its distinctive meaning as applied to either class is that it denotes such a being *in his dealings with men*” (Riddell). So in l. 26, *δαιμονες* are called *θεοὶ τίνες, a sort of gods.* 27. ἀνεῖη: this potential optative, where we should expect a positive indicative (after the two conditions with the indicative), insinuates a conclusion which is so clear that it can afford to be softened in stating it.—ὅς is cognate acc. after the following infinitives, *the riddle and jest which I say you are making.* 29. φάναι, having the same subject with *αἰνίττεσθαι*, is in apposition with *τοῦτο* (l. 27), and explains it. 32. ὅν for ἐξ ὅν. When the antecedent stands before the relative, a preposition belonging to both usually appears only with the first. H. 1007; G. 1025; B. 487, note. 33. For μή in indirect discourse, see GMT. 685. 35. The idea of hybrid or bastard

offspring introduced by *νόθοι*, l. 31, seems to require the retention of *καὶ* and *τὸν ἡμιόνους* and the rejection of *ἢ* in completing the parallel. The present confused state of the text seems to be the result of an attempt to simplify the comparison by introducing *ἢ* and omitting *καὶ* and *τὸν ἡμιόνους*. See App. III. 37. *ταῦτα* is the object of *ἔγράψω*, and is further defined by *τὴν γραφὴν ταύτην.* — ἀποπειρώμενος looks back to *διαπειρωμένῳ* in XIV. 41. 38. *ἐγκαλοῦς* represents a subjunctive of deliberation in direct discourse. H. 932, 2; G. 1490 and 1358; GMT. 677; B. 673; Go. 662. 40. If *οὐ* in this line be retained, we have to suppose that in introducing the negative (*μήτε*) in the next line the speaker forgets how he began. In translating omit *οὐ*. (App. III.) 42. *ἵπρως* is added as the more usual term to convey the idea of *δαιμονες* (which Socrates uses because Meletus had used *δαιμόνια*), and to show that his religious belief was quite as full as that of other Athenians. 43. Notice the emphatic position of *οὐδεμίᾳ μηχανή ἔστιν*, about equivalent to *is absolutely impossible.*

Here, with the discomfiture of the second set of accusers, closes the second episode (or third act of the drama), which is also the end of the *δέσις* or complication (Int. 3) of this speech regarded as to its dramatic form. In the third episode (or fourth act) which follows begins the *λύσις* (unraveling or dénouement), in which Socrates pays no further attention to the indictment of his accusers, but under the form of answering certain objections to his life which might be suggested offers his own vindication of it.

XVI.-XXII. SOCRATES ANSWERS
QUESTIONS HIS OPPONENTS MIGHT
ASK

XVI. *Am I not ashamed of a course of life likely now to result in my being put to death?*

No good man ought, through fear of death, to think of doing anything unjust.

Achilles would not play the coward to save his life.

1. ἀλλὰ γάρ as in IV. 1, XIV. 1, etc. 2. οὐ πολλῆς . . . ἀπολογίας, does not seem to me to require a long defense. The genitive is predicate of characteristic. H. 732, d; G. 1094; B. 352, 1; Go. 508. 3. καὶ ταῦτα, even this. The intensive *καὶ* here depreciates. Socrates is aware that he has not adequately considered the indictment. He has set it aside on the ground of the insincerity and inconsistency of Meletus. 6. ὁ ἐμὲ αἰρήσει έάν περ αἴρῃ, which will convict me if it does. *αἱρεῖν* in its technical legal sense. 8. ἀλλ' ή . . . φθόνος, in apposition with *τοῦτο*, l. 6, repeats the *πολλὴ ἀπέχθεια* of l. 5. It is necessary, rhetorically, to complete the antithesis with *οὐ Μέλητος οὐδὲ "Ανυτος*, and it is that of which all the succeeding questions are the unfolding. Hence its prominence at the very end of the sentence. 9. πολλοὺς καὶ . . . καὶ: the first *καὶ* is also, as often in comparisons. The second is in accordance with the Greek idiom with *πολύς*, but superfluous in English. (App. III.) 10. οἶμαι δέ . . . οὐδὲν δέ: for the first *δέ*, in the principal sentence after a relative clause, as often in Homer, see H. 1046, 1, c; G. 1422. The following *καὶ=too*. The second *δέ* is used where our idiom

would have γάρ. — οὐδὲν δὲ . . . στῆ: Socrates speaks, ironically, as though he were afraid it would stop with him.

11. εἰτα in questions often expresses surprise or indignation. 14. ὅτι here introduces a direct quotation and is equivalent to quotation marks. See note on VI. 12. 16. ὅτου τι καὶ σμικρὸν ὄφελός ἔστιν, who is worth anything at all. Literally, 'of whom there is even (*καὶ*) some little advantage.' 20. τῶν ἡμιθέων is equivalent to *τῶν ἡρώων*. Hesiod *Op.* 158, ἀνδρῶν ἡρώων θεῖον γένος, οἱ καλέονται ἡμιθεοί. 21. ὁ τῆς Θέτιδος υἱός: by identifying his situation with that of Achilles, whom all the Greeks regarded with enthusiastic admiration, Socrates appeals most strongly to the kindly judgment of his auditors. See, also, *Crito* II. 17. 22. παρά, in comparison with. H. 802, 3, c; G. 1213, 3, d; B. 411, 3, B. 24. θεὸς οὖσα, goddess that she was, and so he knew that what she said would certainly so happen. 25. ούτωσί πως: the words are quoted, not literally, from II. XVIII. 70 ff. 26. Πατρόκλῳ. H. 764, 2, b; G. 1163; B. 376; Go. 520, a. 28. ὁ δέ is introduced because so much has intervened since *ὦστε*, l. 23 (which intended to introduce something like *ὦλιγώρησε*), thus causing anacoluthon. 33. μὴ αὐτὸν οἴει, you don't think that he. *μὴ* calls for a negative answer. The position of *αὐτὸν* is emphatic. 39. πρὸ τοῦ αἰσχροῦ, in preference to disgrace. Disgrace is the first thing to be taken into account so as to avoid it. By disgrace Socrates means not ill repute among men, but real dishonor, the opposite of *τὸ καλόν*.

XVII. *No more will I desert my post at which the god has stationed me.*

Besides, so to do would be to assert that death is an evil, which I do not know, while I know that to disobey the god is an evil. Even if you would let me go I would not alter my ways.

1. **ἐγὼ οὖν:** Socrates here makes an application to his own case of the principle just laid down and illustrated by the example of Achilles. — **ἀν εἴην εἰργασμένος . . . εἰ . . . ἔμενον . . . λιποιμι:** in this complex conditional sentence there are two conditions. In the first we have a past tense of the indicative referring to what had actually happened in Socrates' history. In the second we have the optative because it refers to a future action which is regarded as purely theoretical. The conclusion is in view of the combination of these conditions. *I then should have perpetrated a terrible crime if, though when the generals stationed me . . . I remained . . . yet when the god ordered that . . . I should desert my post.* GMT. 509. **μέν** (l. 2) contrasts *οἱ ἀρχοντες* with **τοῦ δὲ θεοῦ** (l. 6) and **μέν** (l. 4) contrasts **τῷτε** with **ἐνταῦθα δέ** (l. 8). 3. *Potidaea*, on the isthmus of Pallene in Macedonia, rose against Athens in 432 B.C. Callias the Athenian general was slain; the city was besieged for two years and finally taken by the Athenians. This affair was one of the immediate occasions of the Peloponnesian war. In the battle at Potidaea Socrates saved the life of Alcibiades (Int. 9). *Amphipolis* was an Athenian colony on the river Strymon in Thrace. A battle took place there in 422 B.C. in which the Athenians were defeated and their general Cleon was killed. *Delium* was a sanctuary of Apollo in southeastern Boeotia. At a battle there in 424 B.C. the Athe-

nian general Hippocrates lost his life, and Socrates distinguished himself for coolness and intrepidity. 7. **δεῖν** depends upon the idea of commanding in **τάττοντος**. The reference is of course to the command implied in the oracle of Apollo given to Chaerephon.

9. **λιποιμι τὴν τάξιν:** *λιποταξίου γραφή*, an indictment for deserting one's post, the penalty for which was loss of rights of citizenship (*ἀτιμία*), would be at once suggested to an Athenian by these words. 10. **δεινόν τὰν εἴη** repeats the **δεινὰ ἀν εἴην εἰργασμένος** of l. 1, regarding now as future what there, by the perfect tense, is regarded as past, not absolutely, but with reference to the future indicated in **λιποιμι**.

13. **καὶ οἱόμενος . . . οὐκ ᾧν:** Socrates here introduces the second reason why no good man would do wrong through fear of death. This would be to assume a knowledge which he has not, namely, that death is an evil. This quiet transition in one sentence from one part of the argument to the next is like XIV. 5-8. 16. **οἶδεν** has the same indefinite subject with the preceding infinitives. — **τὸν θάνατον**, brought in before its proper place for emphasis, is the object of **οἶδε** instead of the subject of **τυγχάνει**. 17. **οὐδέ εἰ**, whether really.

19. **τοῦτο** is the subject of **ἔστιν**, after which **ἀμαθία αὕτη** is predicate. 20. **ἡ ἐπονείδιστος** is equivalent to a relative clause, *which has been reproached*, in VI., VII., and VIII. 21. **τούτῳ** and **καὶ ἐνταῦθᾳ**, *here also*, as well as **τούτῳ**, repeated in l. 23, all make important this matter of death and his not presuming to know about it. (App. III.)

22. Notice the two indefinites **τῷ** (dative of respect) and **τοῦ**. 23. The suppression after **τούτῳ** **ἄν** of **φαίην**

εἶναι is a graceful evasion of self-assertion. 25. *τῷ βελτίονι*, *one's superior*. 27. *πρό*, *in preference to*, as in XVI. 39. 28. *τυγχάνει* has the force of an adverb, *perchance*, with *δύτα* which is to be translated as the verb. H. 984; G. 1586; B. 660, note; Go. 585, a. 29. *εἰ . . . ἀφίετε*: this form of condition is merely logical and expresses no opinion as to what will happen, but when the condition reappears in its final form, in l. 39 (*εἰ . . . ἀφίοιτε*), after the intervening adverse considerations, the optative indicates that the speaker has little expectation of any such issue. 30. *ὅς ἔφη . . . ἀποκτεῖναι με*: apparently a citation from the preceding speech of Anytus. He had said probably that Socrates might have been ignored but now that he has been brought into court, to acquit him would be to sanction all he has done. 32. *μή*: after the negative expression, *μὴ οὐ* is generally used. H. 1034; G. 1616; B. 434; Go. 572, a. 33. *εἰ διαφευξόμην*: the future optative is never used, except in indirect discourse as the representative of the future indicative in direct. H. 855, a; G. 1287; B. 548; Go. 483. The future indicative with *εἰ* in the direct would have been the more vivid form used in threats and warnings, as here. — *ἄν . . . διαφθαρήσονται*: *ἄν* with the future indicative is very rare in Attic prose. H. 845; G. 1303; GMT. 197; B. 563, a; Go. 666, a. To attempt to take the *ἄν* with *ἐπιτηδεύοντες* is merely an evasion. 37. *ἐπὶ τούτῳ, ἐφ' ὧτε, on this condition however, provided that*. This repetition emphasizes the condition. For the following infinitives, see H. 999, a; G. 1460; GMT. 610; B. 645; Go. 567. 41. For *ὅτι*, see on

XVI. 14. — *ἄνδρες Ἀθηναῖοι*: the *ὁ* is omitted in the intensity of his feeling. — *ἀσπάζομαι* means to salute respectfully, *φιλῶ*, to regard with affection. Translate, *I respect and love you*. 42. *πείσομαι*: compare with the words of Peter, *Acts V. 29, πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις* (Int. 9 and 10). 43. *ἔωστεπ . . . οὐ μὴ παύσωμαι, just as long as . . . I certainly will not cease*. Socrates makes his negation as determined as possible. H. 1032; G. 1360; B. 569, 2; Go. 489, b. 47. *πόλεως* is in apposition with the gen. *'Αθηνῶν* implied in *'Αθηναῖος*. 54. The three verbs indicate the zeal of Socrates. 58. *νεωτέρῳ* is dative of advantage and differs from the acc. (a frequent construction after *ποιῶ*) in denoting that it is for their benefit he does as he does. 60. *ὅσῳ . . . ἔστε γένει, in proportion as you are nearer of kin to me*. *μοῦ* is after the adverb of place. *γένει*, dative of respect. The correlative of *ὅσῳ* is to be supplied with *μᾶλλον*. 63. *τῷ θεῷ*: verbal nouns are frequently followed by the same case as the verbs from which they are derived. We might have had here the objective genitive. 66. *πρότερον* naturally calls for *ἢ τῆς ψυχῆς*, which is readily supplied from *ὡς τῆς ψυχῆς*. 67. *οὐκ ἐκ χρημάτων ἀρετή*: at the close of the Peloponnesian war the opposite idea had become prevalent. Low material standards prevailed (Int. 16). 71. *ταῦτα* refers to *ταῦτα λέγων*, l. 70. — *ἄν εἴη*: the optative with *ἄν* implies that the condition is improbable. 72. *πρὸς ταῦτα, in view of this*. 74. *ἄν ποιήσοντος . . . εἰ μέλλω . . . τεθνάναι*: in this future conditional sentence the condition has *εἰ* with the periphrastic future because the condi-

tion here refers to something which in time is posterior to the time referred to in the conclusion. In the conclusion we should expect the strongest form of negation (as in l. 43), *οὐ μὴ ποιήσω*. But to denote that the reason here given is that of the hearers, not that of the speaker, *ὡς* with the genitive absolute is used. H. 978; G. 1574; B. 656, 3; Go. 593, c. The future participle *ποιήσοντος* with *ἄν* represents the future indicative with *ἄν* in direct discourse, of which only a few cases occur in Attic writers. GMT. 216. See l. 33 of this chapter and compare *Crito XV. 22.*

XVIII. *If you put me to death, you will injure the city more than you will me.*

1. *μὴ θορυβεῖτε*: enraged at the defiance of their power, many of the audience cry out against the speaker. 2. *μὴ θορυβεῖν* is in apposition with the *ἄν* contained in *οἷς* (= *τούτοις ἄν*). 3. *γάρ* introduces a reason for *ἀκούειν*, but *γάρ*, l. 4, the reason for *μὴ θορυβεῖτε*, l. 1. 10. *θεμιτόν*, *possible in the nature of things*. 11. *ἄνδρι*: in the dat. after *θεμιτόν*, where the acc. (subject of the infinitive) might have been used.—*ἀποκτείνει μέντ' ἀν τσως*, *to be sure he* (that is, *ὁ χείρων* of the preceding sentence) *might perhaps put him to death*. 12. *ἀτιμώ* means to make *ἀτιμος*, that is to *deprive of civil rights*. 13. *ἄλλος τις που*, *many another man doubtless*. Literally, ‘any other.’ 14. *ἄλλα πολὺ μᾶλλον*: understand *οἴομαι μέγα κακόν*. 15. *ἀποκτεινύαι* explains *ἄ... ποιεῖ*. For the form see App. III. 21. *γελοιότερον*: what is *very ridiculous* is the comparison of himself to a *μύωψ*, which idea, although it comes in later, is already suggested in his own mind by

the word he is about to use (*προσκείμενον*), for which he apologizes.—*πρόσκειμαι* serves as the passive of *προστίθημι*, used in l. 25, with the additional idea of urgent persistency, *applied to*. 24. *ὑπὸ μύωπός τινος* may mean, *by a spur*, or *by a gadfly*. The first meaning is indicated by *προσκείμενον*, the last by *προσκαθίζων* (l. 28) and *κρούσαντες* (l. 32). 26. *ἔγειρων* (suggested by *ἔγειρεσθαι*, l. 24), carrying on the comparison of the *μύωψ*, is explained by *πειθῶν* and *δνειδίζων*, which is what Socrates actually did. 28. *προσκαθίζων*, *settling down on you*, as a fly persistently pesters a horse. 31. *ἴσως τάχ' ἄν*, *very likely*.—*ἄσπερ οἱ νυστάζοντες ἔγειρόμενοι*, *just like men waked from a nap by a fly*. 32. *κρούσαντες*, *slapping me*. This the Athenians would do in *being persuaded by Anytus*, *πειθόμενοι Ἀνύτῳ*. For the repetition of *ἄν* in long sentences, see note on I. 33. 36. With *οἷος* the infinitive is often used. H. 1000; G. 1526; B. 641; Go. 565. 37. *οὐ γὰρ ἀνθρωπίνῳ ζοικε*: having exhausted the idea that he is like a gadfly, Socrates takes up the other part of the conception, given in l. 22, that the god sent him. *For it is not like the way men act*. Such unselfish devotion to the welfare of others could have had only a divine source. 39. *τῶν οἰκείων ἀμελουμένων* is the gen. absolute denoting concession. This is more unusual than to neglect one’s public duties, referred to in the line preceding. 44. *εἶχον ἄν τινα λόγον*, *I should have some reason*, and there would be no need of ascribing my course to divine intervention. (App. III.) 46. *τοῦτο . . . ἀπαναισχυντῆσαι*, *to attain to this pitch of shamelessness*. *τοῦτο* is

cognate acc. and is explained by *παρασχόμενοι μάρτυρα*. 49. *ἰκανόν* is in predicate agreement with *τὸν μάρτυρα*.

Having considered the various phases of the question supposed to be raised by his adversaries in XVI. 11, viz., Are you not ashamed to have so conducted yourself as now to be in danger of being put to death? Socrates supposes a second question to be raised against him:

XIX. *Why do I work only in private, never taking part in public affairs?*

The divine voice prevents me.

Had I gone into public life with my idea of duty, I should quickly have been put to death as an inevitable result.

3. *πολυπραγμονῶ*, am a busybody. Socrates thus characterizes his cross-questioning of men in his endeavor to find out whether the oracle of the god was true. To his enemies his conduct appeared that of an inquisitive meddler. (App. III.) — οὐ . . . ἀναβαίνων εἰς τὸ πλῆθος: ἀνά in the compound participle refers to going up to the Pnyx, where the meetings of the people (*τὸ πλῆθος*) were held. Socrates felt that his mission of making men better could be fulfilled, not by the enactment of any law or the adoption of any particular measures, but only by dealing with them individually. 6. *μολθεῖόν τι καὶ δαιμόνιον γίγνεται*, something godlike and divine comes to me. *φωνή*, though appearing in all the manuscripts, is generally bracketed here because it anticipates unnecessarily the *φωνή τις* of 1. 9. On the Socratic *Δαιμόνιον*, see Int. 10. 7. ἐν τῇ γραφῇ, when Meletus spoke of the ἔτερα καὶ νὰ δαιμόνια. The charge was a perversion of the truth, for Socrates never regarded or spoke of this voice

as a divinity, but merely as divine. This perversion Socrates here characterizes as a caricature by his use of the word *ἐπικωμῳδῶν*. 10. *τοῦτο* is governed by *πράττειν*. 15. *πάλαι*: the repetition of this word indicates that just as soon as he should have ventured into public activity, immediately he would have endangered his life. He might have begun fifty years before, since the rights and duties of Athenian citizenship began at the age of twenty years.—*ἀπολώλη, ώφελήκη*: in the older Attic writers and in Plato the form of the pluperfect in *η*, instead of *ειν*, is used. H. 458, a; G. 777, 4; B. 222; Go. 288. 19. *πλήθει* = *δῆμῳ, populace*.—*γνησίως*, in a genuine or unfeigned way, *honestly*. 22. *καὶ εἰ*, even if, signifies that the condition is highly improbable. *εἰ καὶ*, although, would express a condition which, although not disputed, is represented as of little moment. See XVIII. 21.

XX. *Shown by my experience in refusing to vote to try the ten generals together and in my refusing to go after Leon at the bidding of the Thirty.*

2. *οὐ λόγους, ἀλλ' . . . ἔργα*: Socrates has facts which he proposes to state; he will not indulge in the idle declamation or the piteous appeals which the dicasts often hear from defendants. 4. *οὐδὲ ἀν ἐνι, not even to any man*, is stronger than *οὐδενὶ ἀν*. 5. *μὴ ὑπείκων δέ, although, if I should not yield*. *μὴ* shows that the participle is conditional. H. 1025; G. 1612; B. 431, 1; Go. 486. *δέ* here has a consecutive force. (App. III.) 6. *φορτικὰ μὲν καὶ δικανικά, vulgar and commonplace*. *φορτικά* from *φόρτος* (*φέρω*), a burden. *δικανικά* = such as are commonly heard in trials in court. 8. *ἔβού-*

λευστα δέ, but I was elected (inceptive aor.) *senator*. The senate, or *βουλή*, consisting of 500 members (50 from each one of the 10 phylae), had for its principal business the preparation of resolutions (*προβουλεύματα*) to be laid before the ecclesia, or assembly of the people. The 50 members chosen from each tribe presided (*πρυτανεύειν*) in an order determined by lot, for one tenth of the year, 36 days at least, and while so acting were called *πρυτάνεις*. One of these 50 each day was chosen by lot *ἐπιστάτης*, or chief president, who presided at all meetings of the senate and ecclesia. 9. [*Ἀντιοχίς*]: see App. III.—*ὅτε*: after the victory off the Arginusae islands, 406 B.C. 10. *τοὺς δέκα στρατηγούς*: of the ten in office at that time only eight were present at the battle, and of those two did not return to Athens, so only six were actually condemned and put to death. See Grote's *History of Greece*, chap. LXIV.—*οὐκ ἀνελομένους*: *ἀνελομένθαι* is the word regularly used to signify the removal of the dead for burial, after a battle. The generals in this case maintained in their defense that the part of the fleet detailed for this purpose (while the main fleet went after the enemy) had been prevented from accomplishing their task by a storm. The great importance attached to a proper burial of the dead is here made very evident. 11. *ἐκ τῆς ναυμαχίας*, instead of *ἐν τῇ ναυμαχίᾳ*, because the idea of removal from or after is also implied. Not only dead bodies are meant, but in this case also those clinging to the wrecks.—*παρανόμως*, *contrary to law*, because (1) they were not tried before a jury under oath, but in two excited meetings of the ecclesia,

and (2) they were tried *ἄθροοι*. 12. *ώς ἐν τῷ ὑστέρῳ χρόνῳ . . . ἔδοξε*: according to Xen. *Hellenica* I. 7, 12, καὶ οὐ πολλῷ χρόνῳ ὕστερον μετέμελε τοῖς Ἀθηναῖοις. The Athenians passed a decree that Callixenus, who proposed this illegal measure, and his accomplices, should be brought to trial; but they anticipated their sentence by voluntary exile. 13. *ἡναντιώθην μηδὲν ποιεῖν*: this refers to Socrates' refusal as *ἐπιστάτης* on that day to put the question to vote in the ecclesia, which, it would seem, resulted in the adjournment of proceedings to the next day, when a more pliable *ἐπιστάτης* presided. The negative in *μηδέν* is redundant. H. 1029; G. 1615; B. 434; Go. 572. (App. III.) 14. *καὶ ἐναντία ἐψηφίσαμην*: when Socrates refused to put the question to vote in the ecclesia, they probably appealed to the whole body of prytanes, and in their deliberations Socrates voted against going on with the trial. (App. III.) 15. *ἐνδεικνύναι με καὶ ἀπάγειν, to denounce and arrest me*. *Ἐνδειξις* was laying information against one who discharged public functions for which he was not legally qualified. The immediate effect of it was to suspend the offender from office. *ἀπαγωγή* (*ἀπάγειν*) was a summary process by which a person caught in an unlawful act might be arrested by any citizen and led off to prison. See M. and S. pp. 270–294.—*τῶν ῥητόρων*: these orators held no office, but as they had access to the public ear, they exercised great influence, often, as here, for the bad. 18. *ἢ μεθ' ὑμῶν γενέσθαι, than to take sides with you*. 21. *οἱ τριάκοντα*: after the disaster at Aegospotami and the capture of Athens by Lysander in

404 B.C., the Lacedaemonians set over it a hateful oligarchy of thirty, called the Thirty tyrants, or the Thirty.—*αὖ*, *in turn*. The Thirty now attempted to force Socrates to do through fear something which he regarded as wrong, just as the democracy had in the case of the generals. 22. The θόλος, or Rotunda where the prytanes dined, was used by the Thirty as a banquet hall during their rule. 23. Leon, born at Salamis but a citizen of Athens, had gone into voluntary exile to Salamis to avoid falling a victim to the Thirty, who coveted his wealth. For ἀποθνήσκω as passive of ἀποκτείνω, see H. 820; G. 1241; B. 513; Go. 499, a. 26. ἀναπλησται, like Lat. *implere*, is used idiomatically of communicating pollution, here *to implicate in their crimes* (*αἰτιῶν*). 28. *εἰ μὴ ἀγροικότερον ἦν εἰπεῖν*, *if it were not too boorish to say so*. This is apologetical for the extreme expression δτι ἐμοὶ θανάτου μὲν μέλει . . . οὐδὲ ὅτιον, which was very strong language for a defendant in peril of his life to use to his judges. 30. τούτου δέ is resumptive of τοῦ δέ (l. 29) and makes very prominent Socrates' care to do nothing unjust.—τὸ πᾶν is adverbial. 31. οὕτως ἵσχυρὰ οὖσα, *although it was so violent*. The later orators affirmed that more than 1500 victims were put to death without trial, by the Thirty. See Grote, chap. LXV. 34. φέρομην ἀπιών, *I went straightway*. The imp. of οἴχομαι equivalent to the pluperfect and reinforced by ἀπιών, indicates the prompt fearlessness of Socrates in this great peril. 35. διὰ ταχέων: the rule of the Thirty lasted only eight months, June 404–Feb. 403, when they were expelled by Thrasybulus and the re-

turned exiles. 36. *ἔσονται*: the fut. ind. seems to indicate that witnesses were here called to substantiate^a Socrates' statement. Compare XXII. 36 ff. It may mean simply that the court could have them if it sought for them.

XXI. *Why have some of my pupils turned out so badly? I never had any pupils for whom I assumed responsibility.*

1. *ἀρ' οὖν*: Socrates passes on to the third question of his opponents by a brief and forcible restatement of the point he has just made.—*ἄν . . . διαγενέσθαι, εἰ ἔπραττον*: the conclusion is in past time, but the conditions in present, indicating a course of action still pursued. H. 895; G. 1397; B. 606; Go. 646. 5. *οὐδέ*, nor would any other man *either*. 7. *τοιοῦτος* is explained by *ξυγχωρήσας*, l. 9. 9. *οὔτε ἄλλῳ οὔτε . . . οὐδεὶς*: here again Socrates welds his argument together by gliding almost imperceptibly from one topic to another. See XIV. 5-8, XVII. 13, etc. · 11. *ἐμοὺς μαθητάς*: Alcibiades and Critias are probably referred to, whose vices were maliciously said to have arisen from the instruction of Socrates.—Socrates never became the *διδάσκαλος* of any one, in the technical and ordinary sense of the word, just as in l. 21 he says he never promised *μάθημα* to any one. He differed in important particulars from the professional teachers of the day. See Int. 14 and 21. 13. *τὰ ἐμαυτοῦ πράττοντος*, *attending to my own business*. Socrates disclaims being a busybody, and asserts that conversation with men in obedience to the oracle is his proper business. 15. *οὐδέ* denies the two clauses which follow, not singly but taken

together, *nor, taking money do I converse but if I do not take it, not.* The sophists, on the contrary, taught when they were paid, and when they were not paid did not teach. 17. ἐρωτᾶν, active where we should use the passive. H. 952, a; G. 1529; B. 641, note.—The conclusion to ἔάν τις βούληται . . . ἀκούειν is παρέχω ἐμαυτὸν ἀκούειν, to be supplied from the line preceding. 18. τούτων is gen. of the whole after τις, which alludes to Alcibiades and Critias. 19. χρηστὸς γίγνεται, turns out good. 20. τὴν αἰτίαν ὑπέχοιμι, incur the blame or be responsible.

XXII. *If my followers have been corrupted by me, why do not they themselves or their relatives now accuse me?*

1. τι δή ποτε, *Why then, pray* (if I am not a regular teacher with special pupils who pay me). 4. εἰπον refers to what he said in X. 3.—ἀκούοντες and ἔξεταζομένοις are both supplementary to χαίρουσιν, one agreeing with the subject, the other with the object. H. 980; G. 1578; B. 659; Go. 586, a. 6. οὐκ ἀηδές: Litotes. A piquant way of saying ἡδιστον. 8. ἐξ ἐνυπνίων: the importance which Socrates ascribed to visions is illustrated in Crito II. (Int. 10 and 22). 9. καὶ . . . καὶ ὄτιοῦν: in the Greek idiom καὶ is used in both clauses where we translate it only in one, *anything else whatsoever*.—θεῖα μοῖρα, ‘divine allotment’ or, from the human side, *divine will*. 11. εὐέλεγκτα, *easy to put to the proof or test*. 12. χρῆν . . . κατηγορεῖν: for χρῆν with ἀν omitted in a conclusion of unfulfilled obligation, see H. 897; G. 1400, 1 and 2; GMT. 415; B. 567; Go. 460. Here with the present infinitive χρῆν has the force of a present tense = *they*

ought (GMT. 417), and the whole conditional sentence is a present particular one. H. 893; G. 1390; B. 602; Go. 647. The condition is a complex one, one part in present (or past) time (διαφθείρω and διέφθαρκα), the other in the past (ἔγνωσαν), and the conclusion is in view of the combination of these conditions. Compare XVII. 1–10, where a past and a future condition are combined. 16. εἰ δέ, instead of εἰ τε, introduces an adversative idea which is further emphasized by the intensive αὐτοί, *they themselves*. 17. τῶν ἐκείνων: the genitive of the demonstrative here has the attributive position as if it were a reflexive. H. 673, b; G. 977, 1; B. 457, 2; Go. 554, a. Here it is in the second attributive position. G. 959, 2. 20. μεμνήσθαι καὶ τιμωρεῖσθαι: the infinitives depend on χρῆν, l. 12. See App. III.—πάντως δέ, *for surely*. δέ, here as often in Homer, is equivalent to γάρ. 22. Κρίτων, *Crito* was a wealthy friend of Socrates, from whom the dialogue which follows the *Apology* was named. Critobulus, his son, famous for his beauty, was a frequent companion of Socrates. Crito and Socrates were of the same deme, Ἀλωπεκή, of the tribe Ἀντιοχίς. 23. Lysanias, of the deme Σφηττός in the tribe Ἀκαμαντίς, was the father of Aeschines (not the orator) called ὁ Σωκρατικός, who wrote Socratic dialogues and became a teacher for money of the Socratic doctrines. 24. Antiphon (not the orator) was of the deme Κηφισιά of the tribe Ἐρεχθίης. 25. τοινυν, *and then*, is transitional, only slightly inferential.—οὗτοι here refers to what follows, contrary to the ordinary statements of usage. 26. ἐν ταύτῃ τῇ

διατριβή, *in this intercourse with me.* Of Nicostratus and Theodotus we know nothing further. The same may be said of Paralus and Aeantodorus, mentioned in the following lines. Demodocus appears in the *Theages* and Adimantus in the *Republic*. Apollo-dorus is mentioned frequently in Plato and Xenophon. 29. **καταδεηθείη**, *he could not dissuade him*, literally, ‘ask of him against’ (**κατά**) what is right or his better judgment. 34. **ἔχρην**, like **χρῆν**, in l. 12, is a conclusion of unfulfilled obligation with **ἄν** omitted, here in past time, as the infinitive is in a past tense. 36. **παραχωρῶ**, **καὶ λεγέτω**: to complete the expression, **ἐν τῷ ἐμῷ ὕδατι** should be added. The time allowed to both plaintiff and defendant was marked by the clepsydra or water clock, made somewhat like a sand glass with a narrow orifice through which the water slowly trickled. 39. **τῷ διαφθείροντι** in apposition with **ἐμοὶ** is ironical. 41. **γάρ** introduces the reason for **πάντας βοηθεῖν ἑτοίμους**, l. 38. It is contained in the two clauses beginning **αὐτοὶ μέν** and **οἱ δέ**. *They themselves who have been corrupted might be unwilling to confess that they have been, while those who are uncorrupted can have no motive for aiding me but the desire to see justice prevail.* 44. **ἀλλ' ἦ**, *other than.* This expression is used after **ἀλλος** and a negative (here implied in the rhetorical question **τίνα ἀλλον**), and is probably a combination of two forms of construction.

Here closes the main part of the argument, and the peroration begins. Dramatically, here is the end of the fourth act, the epilogue which follows

serving as the fifth act of this dialectic drama.

XXIII-XXIV. PERORATION

XXIII. *I will not attempt to excite the pity of you judges, for in so doing I should act unworthily of a good Athenian.*

2. **ἀπολογεῖσθαι**, *to offer in my defense.* 3. **ἄν . . . ἀγανακτήσειν . . . εἰ . . . ἔδειθη . . . ποιήσω**: the conclusion is in view of the combination of the two conditions, one in past, the other in future time. Here, as in XVII. 1-9, the **μέν** clause, in which is the condition in past time, is entirely subordinate: *some one of you may be vexed, if (while he in a less important case entreated the court in various ways, yet) I shall do no one of these things.* The second condition (**ποιήσω**) here is stated positively in the indicative, to show Socrates' unwavering determination.—**ἀναμνησθεὶς ἑαυτοῦ**, *remembering his own conduct*, implying that some of the dicasts had, at one time or other, been defendants.

4. **καὶ ἐλάττω**, *of much less importance* because not involving the life of the defendant. 6. **παιδία . . . ἀναβιβασάμενος**: in regard to this custom of defendants bringing their children or even their wives into court, see M. and S. p. 933. Compare Aristophanes' *Wasps*, 566 ff. 9. **ἄρα**, *then, inferential*, ‘as is proved by my conduct.’—**καὶ ταῦτα**: H. 612, a; G. 1573. 10. **ώς ἄν δόξαιμι**, *as would be generally regarded*; literally ‘as I should be thought.’ See Liddell and Scott, **δοκέω**, II. 5. Socrates did not himself regard death as the extremest danger.—**τάχ'** . . . **ἄν** resumes the **τάχα δ'** **ἄν** of l. 3. 14. **γάρ** gives the reason of the preced-

ing *εἰ* clause. ‘I say “if,” for I for my part (*μέν*) do not think it of you.’ — *εἰ δὲ οὖν*, but if as I said any one feels so. Supply *ὑμῶν τις οὐτως ἔχει*. Note the epanalepsis at the end of the parenthesis.— *ἄν* belongs with *λέγειν*, which represents an optative in the direct discourse. The condition is contained in *λέγων*. 15. *Ἐμοὶ . . . μέν πού τίνες καὶ οἰκεῖοι*, *I too doubtless have some relatives.* To *μέν*, *ἀλλά* in l. 20 is adversative. 16. *τοῦτο αὐτὸ τὸ τοῦ Ὁμῆρου* is in apposition with the following clause, just as Homer says, in *Odys.* XIX. 163, where Penelope asks Ulysses, whom she has not yet recognized, to relate from what race he has sprung. 19. *καὶ υἱοῖς*, yes, sons. The fact that there are three and that two of them are children shows that Socrates could have made a very effective appeal had he been willing. The names of the three sons were Lamprocles, Sophroniscus, and Menexenus. That the oldest was still a youth when Socrates was seventy indicates that he did not marry till late in life (Int. 22). 24. *εἰ μὲν θαρραλέως*: Socrates might have said positively (as the first reason why he will not appeal to the pity of the judges), “I am not afraid to face death,” but such bluntness seemed to him not in good taste, so he only suggested it. Compare XX. 28. 25. *οὖν* here and in l. 29, *at all events*, with reference to what precedes by way of confirmation. 26. *οὐ μοι δοκεῖ*: here is a slight change in the structure of the sentence (anacoluthon). We should naturally have a participle, *οἰόμενος* perhaps, co-ordinate with *αὐθαδιζόμενος*, in l. 23. The intervening clause *ἀλλ’ . . . ἄλλος λόγος* occasions

the change. 27. *τοῦτο τοῦνομα* is *σοφός*, which he says is at any rate applied to him, whether truly or falsely; literally, *whether it be true or a lie*. 29. *δεδογμένον γέ ἐστι*, *it is generally regarded*. The force of *γέ* can best be given by specially accenting the preceding word. 30. *εἰ . . . τοιοῦτοι ἔσονται* is the protasis of a future cond. sentence instead of *ἴαν* with subjunctive, the indicative making the danger more imminent. This usage is customary in threats and warnings, as here. H. 899; G. 1405; Go. 648, b. 33. *οἵουσπερ*, of just which sort. According to Plutarch, when Aspasia was tried on a charge of *ἀσέβεια*, Pericles besought the jurymen with tears and secured her acquittal. 35. *ώς* gives the idea as lying in the minds of the subject, so that *οἰομένος* is really superfluous. We might have had *ώς πεισομένος*. 36. *ἀθανάτων ἔσομένων* is the genitive absolute, although we should look for the acc. as in *ἔργαζομένος*. H. 970; G. 1568; B. 657, note 2. The separate construction here brings the subjects forward more prominently for scorn. 38. *καὶ τῶν ξένων*, even of strangers who were regarded by the Athenians as inferior to themselves in the sense of propriety and decorum. 41. *οὗτοι*: this repetition makes the subject very prominent. 42. *ταῦτα* and *ὑμᾶς* are two accs. after *ποιεῖν* (H. 725, a; G. 1073; B. 340; Go. 536, c), of which the subject is *τοὺς δοκοῦντας . . . εἶναι*. See App. III.

XXIV. *Also I should act unjustly and impiously.*

1. *χωρὶς δὲ τῆς δόξης*: the consideration with reference to reputation (*πρὸς δόξαν*) and *τὸ καλόν*, which began at XXIII. 25, here ends, and what

is just and right is shown to be the chief question. 4. **καταχαρίζεσθαι τὰ δίκαια,** *to give judgment by favor*, is added in explanation of **τούτῳ**, which would otherwise be vague. 5. **ταῦτα** refers to **τὰ δίκαια**, *what justice is.* 6. **ὁμώμοκεν**: the form of the oath as found in Demosthenes' speech against Timocrates is **ψηφιοῦμαι κατὰ τοὺς νόμους καὶ τὰ ψηφίσματα τοῦ δῆμου καὶ τῆς βουλῆς τῶν πεντακοσίων.** — **οὐ** must be taken with the principal verb. The infin. would require **μή.** H. 1023, a; G. 1496; B. 431, note; Go. 564. 8. **ἐθίζεσθαι**, “allow yourselves to be habituated, an instance of the semi-middle sense” (Riddell). 12. **ἄλλως τε . . . καὶ** is separated by **μέντοι νὴ Δία**, the phrase being apparently not yet so fixed a complex as to forbid such an introduction.—**πάντως** is brought in after the interruption and strengthens **ἄλλως**. The accumulated emphasis brings out the absurdity of his supposed action, under the circumstances. 13. **ἀσεβεῖας φεύγοντα ὑπό**, *when a defendant on a charge of impiety brought by.* **φεύγοντα** is equivalent to the passive **διωκόμενον** and so is followed by **ὑπό** with gen. of the agent. See note on III. 16. **ἀσεβεῖας** is gen. of crime after the verb of judicial action. See note on XIII. 25. 20. **καὶ τῷ θεῷ**: the peroration ends, like the prologue (II. 45), with an expression of confidence in God.

So far the order of trial has been, first, the speech of Meletus, supported by the other accusers, followed by this defense of Socrates. Then the dicasts decide that Socrates is guilty, by a vote of probably 281 to 220. Next in order,

as this was an **ἀγών τιμητός** in which the penalty was not fixed by law, Meletus in a speech urges, as the **τιμησις**, the penalty of death named in the indictment (see note on XI. 7), to which Socrates replies, suggesting a counter penalty or **ἀντιτίμησις** (Int. 28).

XXV. EXORDIUM. *I wonder that the majority against me is so small.*

1. **τὸ . . . ἀγανακτεῖν** depends on **ξυμβάλλεται**, as if it were a word of prevention. We should expect here **πρός** or **εἰς**. The speaker did not, to begin with, have in mind the whole sentence. He puts first the subject he is to speak of, and then does not fully provide for its construction. *That I am not annoyed . . . many other things contribute.* The subject of the infin. is contained in **μοι**, l. 3. 2. **ὅτι . . . κατεψηφίσασθε** explains **ἐπὶ . . . γεγονότι** and informs the reader, at the beginning of this second part, of the action which has just been taken. 6. **οὗτῳ** is separated by the preposition from the adjective it modifies. 8. **τριάκοντα** is the reading of the best manuscripts (App. III.). **τρεῖς**, which is in some manuscripts and was generally accepted formerly (see Grote and Curtius in their histories), was a variation doubtless introduced because so large a number as thirty seemed at variance with **παρ’ δλίγον.** **τριάκοντα** better accords with the probable number (501) of the jury (Int. 28), if we accept the statement of Diogenes Laertius (II. 41) that 281 dicasts pronounced Socrates guilty. Then, to be exact, 31 votes *cast differently* (**μετέπεσον**) would reverse the verdict in the customary jury of 501; whereas, reading **τρεῖς**, three votes cast differ-

ently would give a minority of 275 and the improbable number 556 for the whole jury. 9. **Μέλητον . . . ἀποπέφευγα**: the argument is: if Meletus, Anytus, and Lyco secured only 281 votes against him, Meletus alone would have secured only one third as many, not 100, the fifth part of the whole jury, which the prosecution must obtain or be liable to penalty. This penalty was affixed so as to prevent wanton litigation, in an age when suits at law were too readily resorted to. (App. III.) 12. **ἀνέβη**: the singular because Anytus was much the more important of the two. Anytus and Lyco were back of Meletus, although apart from this word and the citation perhaps in XVII. 30 there is little to indicate it. 13. **ῳφλε χιλίας δραχμάς**: the penalty included, besides the 1000 drachmae, deprivation of the right to bring an action of this sort in the future (M. and S. p. 951).

XXVI. *The penalty ought to be what I deserve, which I think is maintenance as a benefactor in the Prytaneum.*

1. **τιμᾶται . . . μοι**, *proposes as my penalty*. The middle is used of plaintiff or defendant, as parties immediately interested. The active is used of the judge or court.—**θανάτου** is gen. of value. H. 746, b; G. 1133; B. 367, note; Go. 514, a. 2. **τίνος** **ὑμῖν**, *at what, pray*. The dat. is ethical. 3. **ἢ**: the disjunctive, in this use of it, introduces a question which suggests the answer to a preceding question, as in XIV. 5.—**τῆς ἀξίας**: supply *τιμῆς*. 4. **παθεῖν** **ἢ** **ἀποτεῖσαι**: the regular formula used in such cases, *παθεῖν* referring to corporal infliction, *ἀποτεῖσαι* to other penalty.—**οὐ τι μαθών**, *because I made up*

my mind, is the indirect form of *τι μαθών*. H. 968, c; G. 1566; GMT. 839 (b); B. 653, note 4. The literal translation is, ‘because having learned what,’ *μαθών* denoting the causal relation. 5. With **ῳνπερ οἱ πολλοὶ** supply *ἐπιμελοῦνται* from *ἀμελήσας*. (App. III.) 7. **τῶν ἄλλων**, *as well or besides*, since *δημηγορία*, *popular oratory*, was not an office. H. 705; G. 966, 2; B. 492, note 2. 8. **ξυνωμοσιῶν καὶ στάσεων**, *political factions* (which were rife in Athens under the Thirty as during the Peloponnesian war) *and revolutions*. 9. **ἐπιεικέστερον**, *too good* a man, in the acc. rather than nom. because the subject *έμαυτόν* is expressed. H. 940, b; G. 910; B. 630, note. 12. **ἐπι** governs *τὸ εὐεργετεῖν*.—*ἴών* is repeated in *ἢ*. This repetition in connection with *ἴώντα* and *ἢ* of lines 10 and 11 emphasizes Socrates’ restless activity; as he says in l. 5, *οὐχ ἡσυχίαν ἦγον*. (App. III.) 17. **ἔσοιτο**: the fut. opt. is only used in indirect discourse, either actual or implied, as here. See note on XVII. 33. 19. **τι οὖν εἰμι ἄξιος** repeats the question of l. 4, resuming the argument after the intervening lengthy characterization of himself. 21. **εἰ δεῖ γέ**, *if it is really necessary*. **γέ**, emphasizing **δεῖ**, feigns a reluctance to fix his penalty at what he does in what follows. 23. **πένητι εὐεργέτῃ, δεομένῳ**: these words bring out the points which the award should be suited to. *εὐεργέτης τοῦ δήμου* was an honorary title conferred on those who had deserved well of the state. It was coveted even by kings. 25. **μᾶλλον** would naturally be followed by *ἢ*, but *οὗτος* controls the form of what follows. The force of *μᾶλλον* may be freely given by ‘so

exactly suitable.' 26. The Prytaneum must be distinguished from the *θόλος* (see XX. 22), where the prytanes of the senate dined. It was at the foot of the Acropolis, near the agora, and in it benefactors of the city, some on account of their own deserts as the victors in the Olympic and other games, others for what their ancestors (for instance, Harmodius and Aristogeiton) had done, were dined at the public expense. 27. *ἵππος* is a single horse (*κέλης*), *ξυνωρίς* a chariot and two horses, and *ζεῦγος* one with four horses. 30. *οὐδὲν δεῖται*, because only the very wealthy could afford to compete with horses in the great panhellenic festivals and, by being crowned as victors in them, so bring glory to their cities.

XXVII. *I will not fix my penalty at anything bad, least of all at exile.*

2. *περὶ τοῦ οἴκτου* refers to XXIII. 3. *ἀντιβόλησις* is the same as *ἰκετεία*. 5. *ἐκὼν εἶναι* differs from *ἐκών* in generally standing in a negative sentence. The infin. is in loose construction. H. 956; G. 1535; B. 642, 1; Go. 569. For *μηδένα* with the infinitive in ind. discourse, see note on XV. 33. So also in l. 12. 8. *ἄλλοις ἀνθρώποις*: this was true of the Spartans. 13. *ἀδικήσειν* and the fut. infinitives following represent the fut. indic. in direct discourse, *πολλοῦ δέω* being here equivalent to 'I think that I will not,' *I do not intend to.* H. 855, a; G. 1276; GMT. 113; B. 549; Go. 570, b. 15. *τι δεῖσας* gives the reason of the infinitives which precede. 16. *ὦ φῆμι*, viz. in XVII. 17. *ἔλωμαι ὥν . . . ὄντων*: from the fuller expression *ἔλωμαι τι τούτων ἢ εὐ οἴδα δτι κακά ἔστιν*, by the abbreviation of

τούτων ἢ to ὥν and changing *κακά ἔστιν* to *κακῶν ὄντων* in agreement with the relative, *εὐ οἴδα δτι* being retained with a simply adverbial force in which *δτι* is superfluous. *ἔλωμαι* is the subjv. of deliberation. H. 866, 3; G. 1358; B. 577; Go. 471. So *τιμήσωμαι* in l. 24. 20. *τοῖς ἔνδεκα*: the Eleven were the magistrates (one from each of the ten tribes, and a secretary) to whom persons condemned by public trial were handed over for punishment. See Int. 28 and App. III. 21. *ἀλλά*, *well then*, implying that the preceding suggestion is not to be thought of, introduces another which is negated by *ἀλλά* in the next line. 22. *νῦν δή*, *just now*. 23. *ἐκτείσω* is the subjunctive of deliberation in the dependent sentence. H. 866, 3; G. 1358; B. 672; Go. 661. 24. *τιμήσαιτε*: the active here because its subject is the court. 30. *ἄλλοι . . . οἴσουσι* no longer depends on *δτι* as would be natural, but is made more forcible by being put ironically as a direct question. 31. *ἄρα*, *do you suppose*. 32. *καλός*, *a fine thing*. Ironical and by its position very emphatic. *ζῆν* is added to explain *καλὸς . . . βλος*. 33. *ἄλλην . . . ἀμειβομένῳ*, *exchanging one city for another*; literally, *from another*, implying motion out of. The expression would suggest to the audience the wandering life led by the sophists.

XXVIII. *I could not in exile keep silent. The god forbids, nor do I wish it. But I am willing, since my friends advise it, to propose a fine of thirty minae.*

2. *ἥμιν*, *pray*; the ethical dat. enlivens the question. 3. *τούτι* is to be taken with *πεῖσαι* as cognate acc.

6. ὡς εἰρωνευομένῳ, *on the ground that I am jesting.* Socrates' irony, in which he was a master, consisted in pretending ignorance (or impotence, as here) in order to provoke or confound an antagonist (Int. 24). 7. έάν τε introduces the second reason of χαλεπώτατον, l. 3. 11. ὁ δέ ἀνεξέταστος βίος οὐ βιωτός is still under the influence of δτι, l. 7. 12. ταῦτα resumes and makes emphatic the reason just given.—δέ after ταῦτα contrasts it decidedly with the former reason advanced.—λέγοντι repeats the condition in έάν τ' αὐτὸν λέγω, l. 7. 14. ἄπα introduces as a new co-ordinate thought that which has been implied in l. 11 (where to live without cross-examining men is regarded as κακόν), and which from the outset Socrates has made the main principle in fixing his own penalty. 16. γάρ introduces the reason of what is implied in the line preceding, namely, 'Anything that is not really bad I am willing to accept,' *for, if I had money, I would propose as my penalty as large a fine as I should be likely to pay.* 17. δσα ἔμελλον ἐκτείσειν is an apodosis with ἀν omitted. See note on IV. 20. The protasis is contained in ἐτιμησάμην, which is itself the apodosis to εἰ ... ην ... χρήματα. — γάρ brings the payment of money in under the general principle he has fixed to govern him in this matter. To pay money would not be a real κακόν. 18. εἰ μὴ ἄρα, *unless perchance.* The conclusion to this condition is to be supplied after νῦν δέ, *but now* I do not name any sum of money. The apparent contradiction in Socrates saying first that he has no money and then fixing his penalty at a money

payment is explained by the thought in his mind, that the little money he could pay would be too little to be accepted, as indeed a mina of silver, μνᾶν ἀργυρίου (about \$18), was. His wealthy friends have to come to his aid. 24. ἐγγυάσθαι depends upon the idea of saying in κελεύοντι.

Here the judges vote the penalty of death, and the formal trial is at an end. According to Diogenes Laertius (II. 5) the majority against Socrates was eighty votes greater than on the question of his guilt. Some delay on the part of the officers gives to him the opportunity to speak these last words to those judges who chose to remain and listen. Rarely would a man condemned to die have the equanimity, if he had the opportunity, so to speak.

XXIX. (To those who voted against him.) *You have brought disgrace on the city and yourselves, not on me.*

1. οὐ πολλοῦ . . . χρόνον: the time between the present moment and the time of his natural death. 2. ὑπό after δνομα ἔξετε, which is equivalent to a passive. 8. πόρρω . . . τοῦ βίου, *far on in life.* H. 757; G. 1149; B. 360; Go. 518, b. 14. ὥστε ἀποφυγεῖν: the consequence is aimed at as a purpose. GMT. 587, 3. So also ὥστε διαφεύγειν in l. 32. 16. τόλμης in a bad sense, *audacity.* 18. θρηνοῦντός τε μου, *had I wept.* Genitive absolute denoting condition. 26. ἄλλον οὐδένα: Socrates possibly alludes to Anytus, who, Diodorus says, had become involved in an action for προδοσία, because when he had been sent with thirty triremes to save Pylos from the

Lacedaemonians he had failed to do so, but had escaped conviction by bribing the jury. 29. γέ is depreciatory of τὸ ἀποθανεῖν in comparison with πονηρίαν, l. 35. 33. μὴ οὐ . . . ή χαλεπόν, *I suspect that this may not be a difficult thing.* For μὴ οὐ expressing a cautious negation or a suspicion that something may not be true, see H. 867; G. 1350; GMT. 265; B. 569, 1; Go. 474, a. 35. θάττον γὰρ θανάτου θεῖ: notice the alliteration. 36. ἄτε with the participle denotes the real reason as ὡς does an alleged one. 39. ὑφ' ὑμῶν as if δολων were passive, *at your hands.* They are characterized by being contrasted with ὑπὸ τῆς ἀληθείας in l. 40. — θανάτου δίκην δοφλων, *incurring the penalty of death.* By the introduction of δίκην the judicial penalty is distinguished from the moral in the next line. δοφλισκάνω may be followed by the cognate acc. of the penalty or by the genitive with or without δίκην. H. 745; G. 1122; B. 367; Go. 514. For the form δολων, see App. III. 40. ὠφληκότες: the perfect denotes that these have already incurred their penalty. 41. καὶ οὗτοι, *and they as well.* 42. ταῦτα μέν, *these things connected with my trial* are contrasted with τὸ δὲ, in XXX. 1. — που λύως, *I suppose perhaps.* This implies strongly that the necessity (ἔδει) lay in part at least in their own weakness and prejudice. — καὶ ἔδει σχεῖν, *really had to turn out so.* σχεῖν is the inceptive aorist. 43. μετρίως, *all very well.* The result, both in his case and theirs, is the due measure and expression of their respective characters.

XXX. *You have not escaped the necessity of giving account of your lives.*

1. τό goes with μετὰ τοῦτο. The acc. is adverbial. δέ is adversative to μέν in XXIX. 42. 3. ἐν ω . . . χρησμῷδοῦσιν: “The opinion which connects prophetic enlightenment with the approach of death has maintained its hold in all ages. Patroclus foretells Hector’s death, Il. XVI. 851, and Hector the death of Achilles, Il. XXII. 358, instances to which classical writers often appeal; thus Xen. *Apol.* 30, ἀνέθηκε μὲν καὶ Ὄμηρος ἔστιν οἰς τῶν ἐν καταλύσει τοῦ βίου προγιγνώσκειν τὰ μέλλοντα, βούλομαι δὲ καὶ ἐγὼ χρησμῷδῆσαι τι, Cic. *De Div.* I. 30, *Facilius evenit appropinquante morte ut animi futura augurentur; ex quo et illud est Calani, de quo ante dixi, et Homerici Hectoris qui moriens propinquam Achilli mortem denuntiat.* So Shakspeare, *Rich.* II. Act II. Sc. i. (Gaunt), ‘Methinks I am a prophet new inspir’d; And thus expiring do foretell of him’” (Riddell). 5. ἀπεκτόνατε: that is spoken of as already done which by their sentence the dicasts had made sure. 7. With οἷαν understand τιμωρίαν, after which we should have expected τετιμώρησθε, making it a cognate acc. We have instead ἀπεκτόνατε, which more definite word makes evident the nature of the revenge they had taken. As it stands, the cognate acc. is after the analogy of μάχην with νικᾶν. Translate, *the punishment you have inflicted upon me in condemning me to death.* 10. πλείους ἔσονται ὑμᾶς οἱ ἐλέγχοντες: the fact that this prophecy of Socrates was not fulfilled and yet is introduced here by Plato is adduced as evidence that he followed pretty closely the very expressions of Socrates. 16. οὔτε πάνυ δυνατή, *neither at all practicable.* No-

tice the chiastic arrangement of the predicate adjectives. 18. **κολούειν**, to put down. Literally, 'to cut short.' 21. **ἀπαλλάττομαι**, I bid you farewell. Literally, 'I rid myself of.'

XXXI. (To those who voted for him.)

Death must be a good thing, for the divine voice has not kept me back from it.

2. **ὑπέρ**, in behalf of. Socrates takes the side of death and in what follows makes a plea for it. 3. **οἱ ἄρχοντες** are the same as **οἱ ἔνδεκα**, the officers. 4. **οἱ ἐλθόντα κτλ.** is a euphemism for prison.—**ἀλλά** is used not infrequently before the imperative or the subjunctive of command to give greater vivacity. See *Crito IV. II.* 5. **οὐδὲν γάρ κωλύει**: Socrates, in these words, assures his friends that although just condemned to death, a time when most men are overcome with grief and agitation, his spirit is unperturbed, and he is not only perfectly able to go on and converse in a philosophic strain upon the death which threatens him, but he is especially desirous to comfort them by so doing. Notice that **γάρ** occurs five times in as many succeeding clauses. 6. **ἔως ἔξεστιν**, while it is allowed, that is by the officers. 7. **ώς φίλοις οὖσιν**, in the assurance that you are friends. **ώς** indicates that the reason is one cherished in his own mind. It is his own feeling about the matter which is the chief thing. Generally **ώς** with the participle denotes that which is thought by some other person than the speaker. H. 978; G. 1574; B. 656, 3; Go. 593, c. 9. **ὅρθως ἀν καλοίην**: here at last appears the reason why Socrates has continually up to this point addressed the jurors by the

expression which ignored their official position. 12. **πάνυ** (the second one) modifies **σμικροῖς** and is in turn modified by the intensive **καλ.** 13. **ὅρθως** refers, as we see from what follows, not to the moral quality of what he was at any time about to do, but to the consequences to himself of intended actions. (Int. 10.) 15. **ἄ** is at once the object of **οἰηθεὶη** and the subject of **νομίζεται**. 16. **Ἐωθεν**: the session of the court began early in the morning. M. and S. p. 946, 2. 20. **λέγοντα μεταξύ**, in the midst of what I was saying. The adverb here really modifies the principal verb. H. 976, a; G. 1572; GMT. 858; B. 655; Go. 592. 25. **ήμεις**: as if he shared in the opinion, which he did not. 29. **ἀγαθὸν** (like **εὐ**) **πράττειν**, to experience something good.

XXXII. In itself death is either like a long sleep or it is the going to be where are the just, the gifted, the unjustly condemned, and those who would particularly repay investigation, with whom to associate would be unspeakable happiness.

1. **καὶ τῆδε**, in the following way also, that is, looking at the nature of death itself. In the preceding chapter death was surmised to be a good thing from something external, namely, the behavior of the divine voice in regard to it. 2. **αὐτό**, in itself. 3. **οἷον** is equivalent to **τοιοῦτον ὥστε**, and **εἶναι** and **ἔχειν τὸν τεθνεῶτα** depend on it. The subject of **οἷον** (supply **ἔστι**) is **τὸ τεθνάναι** implied. 6. **τῇ ψυχῇ** is dat. of advantage, to be taken with **τυγχάνει οὖσα**. — **τοῦ τόπου** is gen. of separation after the verbal substantive **μετοικησις**. In **ἐνθένδε** the idea of motion from is repeated redundantly.

7. *εἰ τε* has *εἰ δ’ αὐτόν*, l. 21, introducing the second member of the alternative. 10. *αὐτόν* belongs to *εὑρεῖν*, l. 17, where it is repeated, as well as in l. 16. Introduced thus early it shows that the whole sentence is to be hypothetical. — *εἰ . . . δέοιται*: the condition is so long and interrupted that *δέοιται* is repeated in l. 13. For the same reason the idea of *ἐκλεξάμενον* and *ἀντιπαραθέντα* is gathered up and repeated in *σκεψάμενον*, l. 14. 16. *οἶμαι* here repeats *οἶμαι* of l. 10, this being necessary because so much has intervened that otherwise the dependence of the infin. *εὑρεῖν* would not be clear. This whole sentence illustrates the flexibility and grace of the conversational style. The thought is somewhat defective, because the pleasure of dreamless sleep is realized by a man only after he has waked, whereas, by this supposition, from death a man is not to wake, but is always to remain in unconsciousness. — *μὴ ὅτι*, *not to say*. H. 1035, a; G. 1504; B. 442, note. 17. *τὸν μέγα βασιλέα*: the life of the king of Persia was regarded by the Greeks as one of great felicity. 18. *πρός*, *in comparison with*. 23. *ἄρα*, *then*, inferential from the admission that death is a migration from the earth to some other place. 26. *δικαστῶν* is in the gen. because the participle is, upon which the infinitive depends. H. 940, a; G. 931; B. 631; Go. 571, c. 28. *Μίνως τε καὶ Ραδάμανθυς*: the proper names agree with the relative *οἵπερ*. We should expect them in the acc. in apposition to *δικαστάς*. Minos, Rhadamanthys, and Aeacus, sons of Zeus, because of their regard for justice while living, were placed as judges in the infernal regions. Triptolemus,

son of Eleusis, is here reckoned by Plato (though not generally) as also one of the judges, partly because of his connection with the Eleusinian mysteries and also because he gave laws as well as taught agriculture to the Athenians. Notice the ascending interest in the personages mentioned in this passage, as well as in the sort of intercourse. He is to find the judges, associate with the poets (whose works Socrates was especially acquainted with and fond of). He is to compare experiences with those who, like himself, had died of unjust judgment, while, last and chiefest delight of all, he is to continue there as here his scrutinizing conversations with those who would best repay scrutiny. 32. *ἐπεὶ πόσῳ ἂν τις δέξαιται ἂν ύμῶν*; *How much would any one of you give?* The condition is contained in *ξυγγενέσθαι*. 33. *γάρ* introduces the reason why he thinks they would give a good deal, which is implied in the preceding question. 35. *ἔμοιγε καὶ αὐτῷ*: the intensives indicate the especial fitness to the speaker of such a state of things. 36. *Παλαμήδει καὶ Αἴαντι*: Palamedes, the son of Nauplius, was stoned to death by the Grecian army at Troy because it believed that he had betrayed it to Priam, in whose name Odysseus had caused a letter to be sent to Palamedes. This story is post-homeric. Ajax, by an unjust decision, did not receive the arms of Achilles which he contended for with Odysseus, and so took his own life. This account, founded on *Odyss.* XI. 543 ff., we find fully developed in a tragedy of Sophocles. 38. *ἀντιπαραβάλλοντι*: the participle is supplementary. GMT. 901. 39. *οὐκ ἂν ἀηδὲς εἴη*, at the

close of the long sentence, repeats θαυμαστὴ ἀν εἰη at the beginning and has the same subject (ἡ διατριβή), causing anacoluthon but making the sentence periodic. (App. III.) 40. τὸ μέγιστον is explained by the infinitive clause in apposition with it, which follows. 44. τὸν . . . ἀγαγόντα is equivalent to a substantive, though it is a participle governing the acc. 45. ἡ ἄλλους μυρίους . . . εἴποι, or *countless others one might mention.* This whole clause, taken together, is the fourth object of ἔξετάσαι. 47. ἀμήχανον . . . εὐδαιμονίας, *an unspeakable* (lit. ‘impracticable’) *degree of happiness.* For the gen., see H. 730, c; G. 1088; B. 355; Go. 507, c. 48. πάντως οὐ δῆπου τούτου γε ἔνεκα, *Surely not, I suppose, for that.* The sarcasm is heightened to the utmost. 49. εὐδαιμονέστεροι, *more fortunate* in that no one there would wish to put them to death for conversing, and they could not if they would, for ἀθάνατοι εἰσιν.

XXXIII. PERORATION. *You who have voted for me, be of good cheer therefore. You who have condemned me, treat my sons as I have treated you, and all will be right between us. It is now time for me to go away to death.*

3. The position of τοῦτο after ἐν τι is emphatic. Literally, ‘one certain thing, namely this,’ *this one thing in particular.* ἀληθές is pred. 8. πραγμάτων, in a bad sense, *troubles.*—βέλτιον ἦν is a conclusion of unfulfilled obligation, with ἀν omitted. H. 897; G. 1400, 1; B. 567, 1; Go. 460. 13. τοῦτο is cognate acc., as is ταύτα in l. 15. 15. ἡβήσωσι, *they shall have come of age.* The aor. is inceptive. 22. αὐτός τε καὶ is epexegetical of ἐγώ. 25. πλὴν ἡ is pleonastic, like ἄλλ’ ἡ in V. 13. Socrates closes his peroration, as he did his prologue, with an expression of confidence in the divine guidance.

Here the Eleven lead Socrates away to prison.

NOTES ON THE CRITO

The circumstances under which this dialogue took place are explained in Int. 34.

Title, ΚΡΙΤΩΝ. This name of a person given by Plato himself to this Dialogue reminds us of the titles of the Greek tragedies, and was doubtless selected with reference to the dramatic form of the work. [ἢ περὶ πράκτεον, ἥθικός]: See on the sub-title to the *Apology*, p. 117.

For the reason why a list of the *dialogi personae* is prefixed, as to a play, see Int. 3 and 36.

The introduction is the dramatic prologue and is entirely dramatic in form, the conversation being given directly. In it the characters are introduced, and the situation is developed.

I.-II. INTRODUCTION. *Socrates must die on the third day.*

I. (Crito coming to the prison early in the morning, when Socrates awakes, says) *O Socrates, what a fortunate disposition you have, in that you can now sleep so sweetly. To-morrow probably you will be put to death.*

1. **Κρίτων**, Crito is mentioned twice in the *Apology*; as a contemporary and fellow-demesman of Socrates, in XXII. 22, as a wealthy friend, in XXVIII. 22. — **ἢ**: the disjunctive in the direct question following a general question suggests the answer thereto. So also in l. 34. 4. **πηνίκα**, *what hour*, is more explicit than *πότε*. — **μάλιστα** is used as with numerals to indicate that only an approximation (though as near as possible to the exact truth) is intended. 5. **βαθύς**, *early*, literally ‘deep,’ as if going back from sunrise far into the beginning of light. 7. **ὑπακοῦσαι**, *to let you in*, literally, ‘to hear to you’ when you knocked; used of a janitor. The marvel was that Crito was admitted so early. 9. **καὶ τι καὶ εὐεργέτηται ὑπ' ἐμοῦ**, *and, besides, he has received a trifle from me.* **τι** is cognate acc. of the neut. pronoun, retained in the passive. H. 725, c; G. 1239; B. 340, i; Go. 536, c. 13. **εἰτα** in questions often expresses wonder, as here. 16. **ἐν τοσαύτῃ . . . λύπῃ**, *at once so sleepless and so distressed.* The position of **τέ** shows that *τοσαύτη* is to be taken both with *ἀγρυπνίᾳ* and *λύπῃ*. 17. **ἀλλὰ καὶ**, *but furthermore*, adding another reason why he did not wake Socrates. 18. **ἐπίτηδες**, *purposely.* The purpose is indicated by the *ἴνα* which follows. 19. **διάγης**, in the subj. instead of opt. though after

a past tense, the time when Crito conceived the purpose being indicated. H. 881, a; G. 1369; GMT. 318; B. 674; 659, a. 20. **τοῦ τρόπου** is gen. of cause, which relation is expressed at the end of the sentence by the clause with **ώς**, equivalent to **ὅτι οὔτως**. 23. **πλημμελές**, *inconsistent*, from **πλήν** and **μέλος**, ‘out of tune,’ not in harmony with his advanced years. 27. **μὴ οὐχί**: the double negative because **ἐπιλύεται** (used in the sense of preventing) has a negative force. H. 1034, a; G. 1616; GMT. 811; B. 435; Go. 572, a. Had the construction, **τοῦ** with the infinitive, been used, the negative would have been omitted. 29. **ἀλλὰ τι δῆ**, *but why, pray?* returns to the question of line 1. 33. **ἐν τοῖς** (*supply φέρουσιν*) strengthens the superlative. 34. **τίνα ταύτην**: the full expression would be **τις ἔστιν αὕτη ἡ ἀγγελία ἦν φέρεις**; — **τὸ πλοῖον**: the sacred ship, in the absence of which the city was kept ceremonially clean, and no condemned criminal might be put to death. Int. 34 and *Phaedo* I. The words **οὐ . . . με** were not necessary for Crito, but are inserted for the reader. 36. **μέν** has no **δέ** corresponding to it. The isolated **μέν** is often used to give force to assertions made by a person respecting himself in which opposition to other persons is implied. 38. **Σουνίου**: “Sunium’s marbled steep” (Byron’s *Isles of Greece*) is the southern headland of Attica, on which are now the ruins of a temple of Athena. It is about twenty-five miles from Athens. — **ἐκ τούτων**, repeating the **ἐξ ὧν** of l. 37, must refer to things, and so **τῶν ἀγγέλων** is bracketed (App. III.).

II. *Judging from the dream I have just had, my execution will not take place till the day after to-morrow.*

1. **τύχῃ ἀγαθῇ**, *may fortune favor it*, a form often used by the Greeks to invoke a blessing upon a course of action, like Lat. *quod bene vertat*. H. 776; G. 1181. Socrates' hopeful spirit is contrasted by **ἀλλά** with the sorrowful tone in which Crito has spoken. 5. **γάρ** introduces the first step in the reason why he does not think **ἥξειν αὐτὸν τῇμερον**. The second is 'I am sure from my dream that I am not to die till day after to-morrow.' Therefore the ship will not come till to-morrow. 7. **γέ τοι δή** is affirmative with some restrictions, 'At all events they say so who have control of these matters' (referring to the Eleven). 8. **τοινυν**, *well then*.—**ἐπιτούσης ἡμέρας** refers to the *oncoming day* in whose dawn they are. 9. **τῆς ἔτέρας** is the other of two, so not 'to-day' but *to-morrow*. 11. **νυκτός** is gen. of time. **δλιγον πρότερον** is inserted to indicate that the dream was after midnight, and so to be regarded as true. — **καὶ κινδυνεύεις . . . με**, *and probably* (implying that possibly the dream may have come before Crito reached the prison) *very opportunely you did not awake me*. 13. **δὴ τί**, *what, pray?* 15. **λευκά**: white garments are generally ascribed to supernatural appearances. See Matt. xxviii. 3, "His countenance was like lightning and his raiment white as snow." 17. **ἥματι . . . ἵκοιο**: from *Iliad* IX. 363, only there the last word is *ἴκοιμην*. They are the words of Achilles, who in his anger at Agamemnon declares that he will return to his home in Thessaly, a two days' sail across the Aegean. Socrates re-

gards them as applying to his passage "from this place here to another." *Apol.* XXXII. 6. 19. **μὲν οὖν** (Lat. *immo vero*) corrects by conceding still more, *say rather*.

Here ends the dramatic prologue. The next three chapters, in which the discussion begins, are the second act in this dialectic drama.

III.—V. CRITO URGES SOCRATES TO ESCAPE FROM PRISON

III. *If you refuse, the multitude will blame us as caring for money more than for you.*

1. **γέ**, *yes*, as often in replies. 2. **ἔτι καὶ νῦν**, implying that he has often been importuned, but still *thère* is opportunity. 3. **οὐ μία**, *not one only*, but twofold, as he goes on to specify. 4. **τοῦ ἐστερῆσθαι**: see App. III. 5. **οὐδένα μή** with the fut. expresses emphatic negation. H. 1032; G. 1360; B. 569, 2; Go. 489, b. 6. **ὡς . . . ὥν**, *although I was able, they would say, to save you*. **ὡς** (really repeating the **δόξω** of 1.6) implies that what is said in the concessive **ὥν** would be true only in the view of the many, and not really so. This suggests the contrariness to reality which we need in the conclusion of the condition **εἰ θήθελον**. This conclusion **ὥν** is, being equivalent to **ἢ** with **ἄν** omitted. H. 897; G. 1400; GMT. 416 and 479; B. 567, 1; Go. 460. 8. **αἰσχίων . . . ταύτης . . . ἡ δοκεῖν**: a gen. of a demonstrative after a comparative may be explained by a clause introduced by **ἢ**. Notice the redundancy. 17. **αὐτὰ . . . νυνί, ὅτι**, *for the present situation itself is clear, that*. **δέ**, as often in Homer, is equiva-

lent to γάρ. The intensive αὐτά implies that nothing more is needed than Socrates' own present situation to establish what Crito contends for. There is a slight anacoluthon in οτι ... εἰστιν, the sentence continuing as if δηλοῖ (as some read) had preceded (App. III.). **19.** τὰ μέγιστα: Crito cannot view death as Socrates does. See *Apol.* XXXII. **21.** εἰ γὰρ ὄφελον expresses a wish which cannot be attained. H. 871, a; G. 1512; GMT. 734; B. 588, 2; Go. 470, b. It is really a condition contrary to reality. **22.** Ίνα . . . ἡσαν: the purpose is unattainable, depending upon a wish past attainment. H. 884; G. 1371; B. 590, note 4; Go. 642, c. **24.** οὔτε . . . φρόνιμον οὔτε ἄφρον: the multitude cannot make one wise or foolish. They are unable to affect character. In Socrates' view life and death are of small account compared with the loss of integrity. **26.** With τύχωσι supply ποιοῦντες. The multitude are controlled by impulse, not principle.

IV. *Do not be anxious about the expense. It will cost little to procure escape. The informers can be bought off for a trifle. Other friends will assist if you dislike to use so much of my property. Nor be anxious what you can do, or where go.*

2. ἀρά γε μή, *Surely you are not* (are you). ἀρά μή calls for a negative answer, while γέ by its emphasis implies that even though he may deny it Crito really has this anxiety.

4. παρέχωσιν: the present subjunctive represents that the informers may make trouble continuously. The aorist subjunctives refer to momentary actions. **6.** καὶ before πᾶσαν intensifies it, even; in next line before ἀλλο τι, it is also.

8. ξαστον αὐτὸ χαίρειν, *dismiss it*, that is, this anxiety. Literally, 'suffer it to say χαίρε,' or bid farewell. **14.** μήτε . . . φοβοῦ is resumed (after all the grounds for fear have in the meantime been shown to be baseless) by μήτε φοβούμενος of l. 25, after which comes the corresponding μήτε in l. 26. **18.** ἐπ' αὐτούς, *so far as they are concerned.* In Xen. *Mem.* II. 9, 1 we are told that Crito had been harassed by frivolous lawsuits, the bringers of which he had bought off in order to avoid trouble.—σοι by its position is very emphatic, implying that for Socrates Crito is ready to expend all he has. **22.** καὶ κεκόμικεν, *has actually brought.* Simmias and Cebes, both Thebans, appear prominently in the *Phaedo*. **25.** μήτε . . . ἀποκάμης, *neither hesitate*, literally, 'grow weary,' not as though Socrates had already made efforts to escape, which is absurd and besides would call for a participle instead of the infinitive σῶσαι, but in the sense of a strong demand for earnest action. —GMT. 903, 3. (App. III.) **27.** ὃ τι χρῶσι σαυτῷ, *what to do with yourself.* The reference here is to what Socrates said in *Apol.* XXVII. 32 ff. χρῶσι represents the subjunctive of deliberation in direct discourse. H. 866, 3 and 932, 2; G. 1358 and 1490; GMT. 186; B. 673; Go. 661. **28.** καὶ ἀλλοσε, *elsewhere too* as well as here. The idea of motion in what follows reverts and gives form to ἀλλοσε.

V. *If you refuse, you will destroy yourself and neglect your children and lay us open to the charge of cowardice.*

2. σαυτὸν προδοῦναι is epexegetical of πρᾶγμα.—ἔξον σωθῆναι, acc. abs. See note on *Apol.* XII. 5.

8. οἰχήσει καταλιπών, *you will go and abandon.* — τὸ σὸν μέρος, *pro tua parte, quod ad te attinet.* H. 718, c; G. 1058; B. 336; Go. 540. — With τύχωσι supply πράττοντες.

9. τοῦτο is used adverbially with πράξουσιν, as often are εὖ and κακῶς with πράττειν. Also see ἀγαθὸν in *Apol.* XXXI. 29. — 11. γάρ gives the reason of τοὺς νιεῖς . . . δοκεῖς προδιδόναι, l. 6.

15. φάσκοντά γε δῆ especially when you assert. By supplying σέ, rather than τινά, as the subject of αἱρεῖσθαι, with which φάσκοντα agrees, the argument is brought to bear directly on Socrates, and that is what Crito intends. γέ by intensifying φάσκοντα suggests that the assertion needs to be accompanied by the appropriate action. δῆ expresses what follows *a fortiori, above all, especially.* 17. μὴ because the idea of fear is implied in αἰσχύνομαι. 18. ἀπαντὸ πρᾶγμα has in apposition with it as parts, ἡ εἰτοδος, ὁ ἄγων, and τὸ τελευταῖον. 20. ἔξον μὴ εἰσελθεῖν: Socrates, according to a law mentioned by Lysias (X. 17), might have gone into voluntary exile, or perhaps Crito and his friends might have kept the case out of court by raising legal technicalities.

21. ὁ ἄγων, the conduct of the trial as it came off, literally, ‘the struggle.’

22. ὥσπερ κατάγελως τῆς πράξεως, like a farcical conclusion of the whole matter. It seems absurd to Crito that Socrates should go on and die when in his opinion it would be so easy to have avoided it. 23. διαπεφευγέναι ἡμᾶς δοκεῖν: two constructions are suggested: (1) That these words are in epexegetical apposition to τὸ τελευταῖον, ἡμᾶς being the subject of δοκεῖν, and διαπεφευγέναι having κίνδυνον (to be supplied) as its object, in which case

there is no change of structure in the sentence, and (2) that δοκεῖν repeats the δέξη of l. 17, but is assimilated to the near infinitive, ἡμᾶς being the object of διαπεφευγέναι. In this case the anacoluthon, arising from agitation of feeling, must occur after κατάγελως, or it would be in the accusative. The latter of the two explanations gives a better meaning to τὸ τελευταῖον, viz. the ending of the trial in Socrates’ death, and also accounts for the repetition of ἀνανδρίᾳ τῇ ἡμετέρᾳ. 25. εἰ τι . . . ὅφελος ἦν. See *Apol.* XVI. 16. 29. βεβούλευσθαι, to have decided. GMT. 109. 30. εἰ . . . περιμενούμεν: in future conditions εἰ with the future is still more vivid than έάν with the subjunctive, and is used in threats and warnings. See *Apol.* XVII. 75 and XXIII. 30.

Here ends the first episode or second act of the dialogue considered as a drama.

VI.-X. SOCRATES JUSTIFIES HIS REFUSAL

VI. We ought to consider not what will happen to us, but what it is right to do, and so the opinion of the best men.

2. ἀξία: supply ἐστίν. The opt. εἴη in the condition expresses almost a wish, ‘if only it were.’ 5. τοιοῦτος: supply εἰπει. The copula is rarely omitted except in the third person. For οἷος with infinitive, see note on *Apol.* XVIII. 36. 6. τῶν ἔμων, that pertains to me, literally, ‘of mine,’ including all his faculties as well as external conditions. 10. τοὺς αὐτοὺς . . . οὕσπερ καὶ, the very same as. -περ strengthening οὗ expresses that

the serious danger he is in does not influence Socrates to deviate one iota from the fixed principles of his whole life, and to which Crito has always given hearty assent. 13. οὐ μή with the subjunctive (Plato always uses *ξυγχωρήσομαι* for the future) is most emphatic negation. See note on *Apol.* XVII. 43. — πλειώ ... ήμᾶς μορμολύττηται, *frighten us with more bug-bears* (lit. *Mormos*). πλειώ is a cognate acc. of neut. adjective. Μορμώ was a hideous she-monster used by nurses to frighten children with. 15. θανάτους: in the plural denoting *violent death*. 18. ὃν σὺ λέγεις refers to what Crito has said in III. 4-11 and V. 17-26. 22. ἄρα, *of course*, is ironical, as is also the preceding question. — ἀλλως: otherwise than it should be, *to no purpose*. 26. ὁδε: that is, in danger of death. 28. νῦν δή, *just now*. 29. ἂς is cognate acc. 30. δέοι: opt. in orat. obliqua. 32. δσα γε τάνθρωπεια, *in all human probability*. The antecedent (to be supplied) of δσα is an acc. of specification. 33. αὔριον is strange, as it is not in accord with the conviction wrought by his dream in Socrates' mind. 37. ούδε ... τῶν δ' οὐ. See App. III. 45. πῶς δ' οὐ; how can it but be, *it must be so*.

The chapters which follow furnish an example of the inductive method of which Aristotle says that Socrates was the discoverer. From what is generally admitted as to the body he arrives at the desired truth in regard to the soul. The *Apology* and the *Crito*, owing to the nature of their subject matter, do not contain as frequent examples of this inductive method as do many other of the Dialogues of Plato (Int. 19).

VII. *The opinion of the one who knows ought to be regarded, not that of the many.*

1. αὖ, *again*. The substance of another conversation follows. 2. τοῦτο πράττων indicates that the man is exercising carefully in accordance with the rules of the art and not casually. 5. ιατρός has to do with ἐδεστέον γε καὶ ποτέον, l. 12, παιδοτρίβης with πρακτέον καὶ γυμναστέον, l. 11. 12. γέ in a series of words indicates the beginning of a new class different from what has gone before, *yes and*. 18. μηδέν not οὐδέν because the participle ἐπαιόντων (with which the article before πολλῶν is also to be taken) has the force of a conditional relative clause, *and of whoever does not know*. H. 1025, a; G. 1612; B. 431; Go. 486. 26. καὶ δὴ καὶ, *and in particular also*, introduces the point with which the induction is to end. Notice the double chiastic arrangement of the adjectives which follow. 34. ἐγίγνετο and ἀπώλλυτο are in the imperfect to indicate the result of previous discussions. This is sometimes called the philosophic imperfect. They are really equivalent to γίγνεσθαι and ἀπόλλυσθαι ἐλέγετο. H. 833; GMT. 40; B. 527, note.

VIII. *Life is not worth living with the soul ruined as it will be if we give heed to anything but the truth. That the many can kill us does not alter this fact.*

3. The position of μή suggests a clause not expressed, ἀλλὰ τῇ τῶν μή ἐπαιόντων δόξῃ. The negation is in this way emphasized. 4. ἄρα βιωτὸν ... ἔστιν, *is life worth the living?* 10. ἀλλὰ . . . ἄρα, *Well then*. The inference is from the less to the greater. The negative answer is overwhelm-

ingly implied. 11. **ῳ** though in construction conformed to λωβάται belongs also to δύνησιν. 13. **ο τι ποτ’ ἔστι:** it (the ψυχή) was not mentioned above (VII. 30), and is left for each one to supply here. 18. **ἄρα** introduces the conclusion with which this inductive process ends.—**οὕτω, so** as Crito has suggested. 19. **τι, ο τι:** this change to the indefinite relative in an ind. question is not unusual in Plato. 21. **ἡ ἀληθεία:** the truth is regarded as ὁ ἐπαῖτων who tells, as the result of careful inquiry, what course is the best, or most just as it is termed in what follows. 25. **οἰοι τε . . . ἀποκτεινύναι:** in order to hasten the progress of the argument Socrates here introduces the very strongest objection (which Crito has already mentioned, III. 18 and 19) to doing what the truth directs, and claims that it does not affect the case. The principle abides, nevertheless. 26. **καὶ, too,** indicates that in Crito's mind there are other objections beside this. See chap. IV. (App. III.) 29. **ἔτι μένει:** it had been agreed in some former talk, here merely alluded to, that the just life alone was worth living. This is the subject of discussion in the *Protagoras*. 33. **τὸ δὲ εὖ . . . ταῦτόν ἔστιν:** the distinction here made is necessary because εὖ ζῆν is ambiguous, as in our expression 'to live well.'

IX. *What the truth or justice bids in regard to my escaping from prison is what we ought to do, and that alone. Either refute this or admit it and act accordingly.*

4. **εἰ δὲ μή** after ἔτιν μέν merely as a formula of contrast and without reference to anything else. H. 906, a; G. 1417; B. 616, 3; Go. 656, c. 5. **τὰς**

σκέψεις is the antecedent but it is drawn into the relative clause which comes first. The article in such cases generally falls away. The corresponding demonstrative **ταῦτα** is attracted into the gender of its predicate. 7. **μὴ . . . γέ:** the subjunctive with μὴ expresses a cautious assertion, *I suspect these may prove to be considerations.* This is a milder way of saying **ταῦτα σκέμματά ἔστιν**, strengthened by ὡς ἀληθῶς. See *Apol.* XXIX. 33. 8. **καὶ ἀναβιωσκομένων γέ ἄν, yes!** and would bring to life again. γέ emphasizing the preceding word shows the entire capriciousness of the multitude. **ἀναβιώσκω** is usually intransitive. **ἄν** with **ἀναβιωσκομένων** forms the apodosis. GMT. 479, 3. 9. **τούτων τῶν πολλῶν,** standing at the close in apposition, has a sort of contemptuous force. 10. **ὁ λόγος . . . αἱρεῖ, reason thus determines, ratio evicit.** This is through the technical use of αἱρεῖν, 'to convict.' This expression is in strong contrast with **οὐδεὶς ξὺν νῷ, l. 9.** 13. **αὐτοῖς:** the intensive brings out clearly that both Crito and Socrates would do wrong as well as those hired. 20. **τι δρῶμεν, what can we do?** The subjunctive of appeal. H. 866, 3; G. 1358; B. 577; Go. 471. Crito, although he assents to Socrates' reasoning, cannot bring his mind to accept the situation. **πολλάκις λέγων, l. 23,** shows that Socrates understands that Crito by this question is still clinging to the thought that in some way Socrates must be got out of prison. 26. **πείσας σε** has its antithesis in **ἀλλὰ μὴ ἄκοντος, but not if you are unwilling.**—**ταῦτα** refers to the course Socrates proposes to pursue. 27. **τῆς σκέψεως τὴν ἀρχήν, the principle which**

underlies our inquiry. See X. 42.—
ἔάν here comes indefinitely near to introducing an indirect question, but see H. 1016, c; G. 1491; GMT. 680 and 493; B. 613; Go. 655.

X. *Justice tells us it is never right to do wrong to any one, not even to retaliate, especially if it involve the violation of an agreement.*

1. **ἐκόντας** might have been in the dat., agreeing with **ὑμῖν** to be supplied as dat. of agent after **ἀδικητέον** **εἰναι**, in place of which we should expect **ἀδικεῖν δεῖν**, with the subject of which **ἐκόντας** here agrees. H. 991, a; G. 1597; GMT. 926; B. 666, note. 5. **ὅπερ . . . ἐλέγετο** is bracketed because just this has not been lately said. These words were probably added by a later hand.—**ἢ πᾶσαι . . . ἐκκεχυμέναι εἰσίν**: this repeated use of the disjunctive question (each alternative depending on the preceding clause) indicates that Crito delays to answer. Not till **φαμέν**, l. 16, does he speak, and then as briefly as possible. The metaphor in **ἐκκεχυμέναι** is as of water ‘poured out’ on the ground and gone to waste; translate, *spoken in vain*. 8. **τηλικοῖς**, repeated in **γέροντες**, emphasizes the antithesis with **παῖδων**. 13. **εἰ τε καὶ πρόστερα**, or even milder. This anticlimax is to emphasize the thought that the consequences, whatever they are, do not affect a principle or our duty. 21. **οὐ φαίνεται**, apparently not, just as **οὐ φημι** means ‘I say no’ or ‘deny.’ 22. **κακουργεῖν**, as well as **κακῶς ποιεῖν**, l. 27, is introduced as equivalent in meaning to **ἀδικεῖν** and more generally used than it. 23. **δήπου** indicates hesitation on Crito’s part, which **δή** would not. 30. **οὔτε ἄρα ἀνταδικεῖν**: this

sentiment found its highest positive expression in the words of Christ in the Sermon on the Mount. *Matt. v. 44.* 31. **πάσχῃ** in the third person shows that **τινὰ** is the subject of the preceding infinitives, the statement being a general one. 39. **ἀρχώμεθα** is the subj. of deliberation. See note on IX. 20. — **ώς οὐδέποτε . . . ἔχοντος** is epexegetical of **ἐντεῦθεν = ἐκ τούτου τοῦ λόγου**. Translate, *taking it never to be right*. 42. **τῆς ἀρχῆς**, *this first principle*. Compare **ἀρχώμεθα** **ἐντεῦθεν**, l. 39. 48. **τὸ μετὰ τοῦτο**, *that which comes next*, denoting not logical sequence (as **ἐκ τούτου** would), but temporal. It is given in the question which follows. 49. **τῷ**: the indefinite here is important as representing in this case the Laws soon to be introduced. 50. **ποιητέον**, though a passive verbal, governs the antecedent of **ἄ** (**ταῦτα** to be supplied). H. 990; G. 1597; B. 665; Go. 596, b.—**ἢ ἐξαπατητέον**, Socrates says, instead of simply **ἢ οὐ ποιητέον**, with reference to the foregoing **ἄ** **ἄν τις ὁμολογήσῃ τῷ**, since such an agreement includes the obligation to act accordingly. Translate, *or may one deceive (him, in those things)*. **ἐξαπατᾶν** may take an acc. of the person, here to be supplied from **τῷ**, and an acc. of the thing, here the antecedent of **ἄ**.

With the introduction of the new *dialogi persona*, the Laws or embodied state, begins the third episode or fourth act of the dialectic drama.

XI.-XVI. THE LAWS ENFORCE THE ARGUMENT OF SOCRATES

XI. *The Laws might claim that by escaping you are trying to destroy them and the city.*

1. ἐκ τούτων: Socrates now proceeds to apply to the case in hand the general principles just established. 4. οἷς is assimilated to the object of ἐμμένομεν, since ὡμολογήσαμεν takes the acc. See X. 49. 7. οὐ γάρ ἔννοῶ: Crito's inability to understand and reply seems to rise from his fear of what will follow if he does. This answer of Crito's gives occasion to Socrates to pass over to a new treatment of the matter. 8. ἡμῖν is to be taken with ἐπιστάντες, l. 11. 9. Since ἀποδιδράσκειν was generally used of runaway slaves and so might be obnoxious to Crito, the expression is softened by the clause which follows. 10. τὸ κοινὸν τῆς πόλεως, *the commonwealth*, 'the community of the city.' 11. ὁ Σώκρατες: this change from ἡμῖν, l. 8, indicates that Socrates feels that he is individually responsible, mainly, in this matter. 12. ἄλλο τι η̄: for this interrogative expression, which distinctly expects the answer *yes*, see note on *Apol.* XII. 1. 14. τὸ σὸν μέρος = καθ' ὅσον δύνασαι, XII. 33, *so far as you can*. 15. ἔτι . . . εἶναι, *longer to exist*. The sure ruin of a city in which the laws are disregarded is brought out by this positive statement of it, followed by the negative. 19. ἄλλως τε καὶ ρήτωρ: by these words Socrates hints that he has not the gifts or training in public speaking of professional orators,—and his opponents he includes in that class (*Apol.* I.). The tricks of public speech he may not have had, but the argument he is now making is consummately put. 20. ὑπὲρ τούτου . . . ἀπολλυμένου, *in behalf of this law which is threatened with destruction*. The pres. and imper. of ἀπλλῦνται have

often this idea of threatened action. In Athens if any one proposed to change or repeal a law, it was the custom to appoint advocates (*συνήγοροι*) to defend it. 22. δτι introduces here direct discourse, and is equivalent to quotation marks. See note on *Apol.* XVI. 14. — ἡδίκει: see App. III. — γάρ, *yes, for*. Assent is here implied to the accusation made above, and a reason is advanced for it.

XII. *But the Laws are our benefactors and we must not retaliate when we think they are wronging us, any more than we should upon parents.*

2. ταῦτα refers to the idea contained in the answer just given, that if we think the city is treating us wrongly, we in turn may wrong it. 3. ἐμμένειν is the subject of ὡμολόγητο to be repeated in thought. 6. ἐπειδὴ καὶ: Socrates represents the Laws as pursuing his own method in argument. (Int. 21.) 11. τούτοις is to be taken with μέμφει. 13. ἀλλά introduces a second consideration, and is instead of an ἔπειτα δέ answering to πρῶτον μέν, l. 8. 17. ἐν μουσικῇ καὶ γυμναστικῇ: *μουσική* in its broader sense included elementary studies (*γράμματα*), music in the stricter sense, and a knowledge of the poets; in a word, all the branches of a liberal education. *γυμναστική* was the whole system of exercise and diet by which bodily well-being was promoted. (Int. 7.) 21. δοῦλος connotes the entire and unquestioning obedience as of a slave to a master, involving a certain loss of individual freedom, which in Socrates' view the citizen is bound to yield in order that the state may exist. — αὐτός, *πρόγονοι*, in epexegetical apposition to the subject of ησθα, press

the obligation home more emphatically.

25. ἄρα has an ironical force. It is repeated in the adversative clause, l. 30, because in that clause the inconsistency comes to view.

28. οὐτε...οὐτε: in our idiom we should expect τέ...τέ. The negatives are under the influence of οὐκ ἐξ ἵσου ἦν, but cannot be introduced in translation. ἀντιλέγειν and ἀντιτύπτειν are explanatory of ἀντιποιεῖν. — κακῶς ἀκούοντα is equivalent to λοιδορούμενον.

35. δ...ἐπιμελόμενος, added in emphasis and irony, which is expressed again in οὗτως, l. 36.

39. ἐν μείζονι μοίρᾳ, *in higher estimation*; literally, ‘in a greater portion’ of respect due. Connect closely with παρά.

40. σέβεσθαι: the subject is τινά, to be supplied.

44. εάν τε τύπτεσθαι εάν τε δεῖσθαι: the infinitives depend on προστάττη and are explanatory of παθεῖν. — εάν τε κτλ. in l. 45 brings in the idea of military service, in which entire obedience is requisite, leading up to the claim in ἐν δικαστηρίῳ, l. 48, that there likewise the state demands entire obedience.

46. ποιητέον ταῦτα, like σέβεσθαι δεῖ, l. 40, brings back the sentence again, after the specification of intervening details, to its connection with ὥστε λέληθέν σε, l. 36. See note on X. 50.

50. πείθειν: supply δεῖ, the idea of which is contained in the preceding verbals in -τέον, and so it is not written. GMT. 925.

XIII. *Moreover, when you became a citizen, you virtually agreed to do whatsoever the Laws might command.*

3. δίκαια: predicate after ἀ...ἐπιχειρεῖς.

6. ὅμως: it might be thought that the city had already done enough to establish its claim upon the obedience of the citizen, but nevertheless.

7. προαγορεύομεν τῷ...πεποιηκέναι, *we publicly proclaim by giving permission.* Upon προαγορεύομεν depends ἔξειναι...ἀπιέναι, l. 10, ἔξειναι repeating the idea of ἔξουσιαν.

8. ἐπειδὰν δοκιμασθῆ, *when he shall have passed the (δοκιμασία or) examination*, especially in regard to his Athenian parentage, which at the completion of his eighteenth year a young man had to pass before he could have his name entered on the register of his deme (ληξιαρχικὸν γραμματεῖον) and become an Athenian citizen.

10. ἔξειναι...ἀπιέναι is the conclusion, the conditions of which are in δοκιμασθῆ (and ἕδη), ἀρέσκωμεν, and βούληται.

11. οὐδεὶς...ἀπαγορεύει: by repeating the statement of the preceding sentence in this negative form, the freedom of the young man in becoming enrolled as a citizen is emphasized.

13. εἰς ἀποικίαν...μετοικεῖν: the Athenian who went to an Athenian colony, as to Thurii or Amphipolis, became a citizen there; but a μέτοικος resided as an alien in the city he chose to settle in.

— εἰ μὴ ἀρέσκοιμεν: the optative implies the improbability that Athens would not be pleasing.

22. πείθεσθαι rather than πείσεσθαι, although after a verb of a future signification (see ποιήσειν, l. 19), because here it is implied that the obedience begins at the very moment of the agreement. GMT. 136.

24. προτιθέντων ἡμῶν: supply from the context ἢ πείθεσθαι ἢ πείθειν, which is equivalent to αἴρεσθαι, although we set before him the choice. Socrates uses every form of statement to emphasize the entire freedom with which the citizen has covenanted to obey the Laws.

XIV. *You, Socrates, most of all agreed to this, because more than any*

one else you have liked the city and remained in it, and that for seventy years.

1. *καὶ σέ, you in particular.* *καὶ* introduces a particular instance. The last chapter was general; this is the special application of the general truth to the case in hand, which is aggravated by several circumstances. 2. *ταῖς αἰτίαις ἐνέξεσθαι, will make yourself liable to these charges.* 3. *ἐν τοῖς μάλιστα:* see I. 33. 10. *ἄν . . . ἐπεδήμεις:* the sentence begins as a conditional one, but as it advances (in *ἔξηλθες*, l. 12, *ἐποιήσω*, l. 15, and *ἔλαβεν*, l. 16) the force of *ἄν* disappears and the statements become positive. 12. *ἐπὶ θεωρίαν, to be a spectator of the public games,* namely, the Olympian, Pythian, Isthmian, and Nemean, to which men went from all parts of Greece. 13. *δι τι μή, except.* The verb is not expressed. GMT. 550. See App. III. 14. *στρατευσόμενος:* for Socrates' military campaigns, see Int. 5 and 9. 17. *εἰδέναι, added* epexegetically, makes the gen. *πόλεως* seem proleptic. 20. *καὶ . . . ἐποιήσω* is no longer dependent on *ώμολόγεις*, but starts immediately from *τά τε ἄλλα*. 21. *ἔξην:* for *ἄν* omitted in this conclusion, see H. 897; G. 1400; B. 567, 1; Go. 460. So also in l. 41. Socrates might have proposed exile instead of a fine of thirty minae. *Apol.* XXVIII. 23. 24. *ἐκαλλωπίζου, you prided yourself,* lit. 'made the face beautiful.' — *ώς οὐκ ἀγανακτῶν, on not caring, as you claimed.* *ώς* shows that the claim is the assertion of Socrates. The context implies that the Laws regard the claim as insincere. GMT. 864 and 865. 34. *φῶμεν* is subj. of deliberation or appeal, as is also *δημολογῶμεν* in l. 35.

35. *ἄλλο τι* *ἢ* distinctly expects the answer yes. So also in l. 37. See note on *Apol.* XII. 1 and *Crito* XI. 12.

38. *πρὸς ἡμᾶς αὐτούς, between us.*

44. *ἄς δὴ ἐκάστοτε:* in the writings of Plato (*Repub.* 544 and *Protag.* 342), Socrates is represented as speaking well of the discipline of these two states, both Doric in origin. So in Xenophon (*Mem.* III. 5 and IV. 4) Socrates expresses admiration for Lacedaemon on account of the strict observance of the laws by its citizens.

46. *ἐλάττω . . . ἀπεδήμησας:* in the *Phaedrus*, 230 C, Socrates appears to be entirely ignorant of the suburbs of his own city, and when Phaedrus chides him with this, saying, *οὐτως ἐκ τοῦ ἀστεως οὐτ' εἰς τὴν ὑπερορίαν ἀποδημεῖς οὐτ' ἔξω τείχους ἔμοιγε δοκεῖς τὸ παράπαν ἔξιέναι*, Socrates replies, *συγγίγνωσκέ μοι, ὅτι ἀριστε, φιλομαθῆς γάρ εἰμι· τὰ μὲν οὖν χωρία καὶ τὰ δένδρα οὐδέν μ' ἔθέλει διδάσκειν, οἱ δ' ἐν τῷ ἀστει ἀνθρωποι.* 49. *δῆλον ὅτι,* evidently, lit. 'it is clear that.' These words particularly emphasize *καὶ ἡμεῖς οἱ νόμοι*, since it is the laws that are chiefly in question. (App. III.) 51. *ἔὰν ἡμῖν γε πείθῃ, yes, if you will obey us.*

XV. *If now you violate your covenant with us, and leave the city, wherever you go you will be an object of reproach and ridicule.*

1. *ταῦτα παραβὰς καὶ ἔξαμαρτάνων τι τούτων:* *ταῦτα* and *τι* are cognate acc. after the participles. The aorist refers to the one act of violating his covenant in breaking jail, the present to the continuing false position he will be in ever after. 6. *πρῶτον μέν* finds its adversative in *ἄλλα*, l. 23. Cities near and more remote are contrasted. Compare XII. 13. 8. *εὔνομούνται*

γάρ: in Thebes, before and during the Peloponnesian war, there existed a moderate oligarchy (*όλιγαρχία ισόνομος*, different from the *δυναστεία ὀλιγών* at the time of the Persian war), which had an inclination towards Sparta; also Megara had an oligarchical government, and since the battle of Coronea (447) stood on the side of Sparta. 10. *ὑποβλέψονται*, *will regard you with suspicion*, like the Homeric *ὑπόδρα λόγων*. 12. *δοκεῖν* may be active ('think') or passive ('be thought'), according as *δόξαν* is regarded as meaning 'decision' or 'reputation.' The latter accords better with what follows. 20. *ἢ*: the disjunctive introduces a direct question following a general question and suggesting the answer thereto. 22. The fut. infin. *φανεῖσθαι* with *ἄν* represents the fut. indic. with *ἄν* in direct discourse (GMT. 208).—**τὸ τοῦ Σωκράτους πρᾶγμα**, *this matter of Socrates*, meaning Socrates himself in the plight in which he would have put himself. 25. *ἐκεῖ γάρ*: the Thessalian nobles were rich and hospitable, but bore the reputation also of being licentious and violent. Their political character is indicated by Demosthenes in *Olynth.* I. 22, *τὰ τῶν Θετταλῶν . . . ἀπιστα μὲν ἦν δῆπον φύσει καὶ αἰεὶ πᾶσιν ἀνθρώποις*. 28. *σκευήν τέ τινα*, *some disguise*, is co-ordinate with *καὶ τὸ σχῆμα*, l. 30, *σκευή* denoting attire, often of an actor, which conceals the true personality,—here explained by *ἢ διφθέραν . . . ἢ ἄλλα*, while *σχῆμα* refers to any other changes in form or person. 34. *οὐδεὶς ὁς*: *ἔσται* is omitted. The omission of the copula occurs more often with the present. 35. *εἰ δὲ μή*, *otherwise*, is equivalent

to *ἄν δέ τινα λυπῆς*. We might have expected *εἰ δέ* after the preceding negative. H. 906, b; G. 1417; B. 616, 3; Go. 656, c.—**ἀκούστει**: *ἀκούειν* is here used as the passive of *λέγειν*. Compare XII. 28. The Greek inserts a *καὶ* between *πολλά* and *ἀνάξια*, which is not reproduced in our idiom. 36. *ὑπερχόμενος . . . καὶ δουλεύων*, *cringing to all men and their slave*. This is one of the distasteful things Socrates will hear said. 39. *εἰς Θετταλίαν*: there is a reproach in this repetition. So far for so little. (App. III.) 41. *ἄλλὰ δή*, *well then*, introduces a new objection in order to refute it by anticipation. 44. *ἀπολαύσωσιν*, *may get the good of*, in irony, for the Greeks thought exile from their country a punishment. (App. III.)—**τοῦτο** refers to the preceding clause. 46. *θρέψονται* and *παιδεύσονται* are used as futures passive. H. 496; G. 1248; B. 515, 1. 50. *γέ*, *yes*.

XVI. *If you violate us, what defense can you make when you stand before our brothers, the Laws in Hades?*

4. *πάντα ταῦτα ἀπολογήσασθαι*, *to offer all this in your defense*. 7. *οὐδὲ ἄλλω τῶν σῶν*: the Laws say this to imply that Crito has felt the weight of their argument and yielded. 8. *νῦν* implies that Socrates will not accede to Crito's proposal.

Here, dramatically, the fourth act or third episode ends. What follows is a brief epilogue.

XVII. CONCLUSION. *I cannot disregard the arguments of the Laws.*

1. *ὦ φίλε ἔταῖρε Κρίτων*: the especial tenderness of this address is to

soften the positiveness of his refusal.

2. οἱ κορυβαντιῶντες: the Corybantes were priests of the Phrygian Cybele, whose wild and enthusiastic rites were attended with furious dances and deafening music. *κορυβαντιῶν* signifies here, to be *in the Corybantic phrenzy*, which continued when the music had ceased and was only imagined, just as now no one could hear the voice of the Laws. Nothing could convey a

better idea of the effect produced on Socrates' mind and whole being by these solemn and searching words of the Laws, than this expressive metaphor. **4. βοηθεῖ,** resounds. **5. ὅσα γε . . . δοκοῦντα,** at least as it seems to me now. This, too, is to soften the assertion. **10. ταύτη ὁ θεὸς ὑφηγεῖται:** compare *Apol.* II. 45 and *Crito*, II. 2 for similar expressions of trust in the divine guidance.

NOTES ON THE PHAEDO

The circumstances under which this dialogue took place are explained in Int. 37.

Title, ΦΑΙΔΩΝ. See on the sub-title to the *Crito*, p. 150.

[ἢ περὶ ψυχῆς, ἡθικός] See on the title to the *Apology*, p. 117.

Of the *dialogi personae* observe that Apollodorus does not speak anywhere in the dialogue, and Simmias and Cebes do not in the chapters here given.

This Dialogue differs from the *Crito* in that the conversation is not given directly, but is narrated. An excuse for so reporting it is given by the fact that Plato, owing to illness (II. 46), was not present, and an advantage is that in this form many details are given which in a direct conversation cannot be naturally introduced, but which a reader needs to know.

The first three chapters are part of the dramatic prologue.

I.-III. Part of the INTRODUCTION

Incidents at Phlius, and others in prison on the morning of the day on which Socrates died, before the main conversation begins.

I. What were the circumstances attending Socrates' death, and how came he to live on in prison for thirty days?

1. αὐτός is in contrast with ἄλλους *τούς*, l. 3. Echecrates wishes to ascertain whether Phaedo was himself a witness of what took place on the day of Socrates' death. **2. τὸ φάρμακον:** Diogenes Laertius (II. 35) calls this *τὸ κώνειον*. **5. ὁ ἀνήρ** as *ἀνήρ* in II. 21, is simply the equivalent of the

personal pronoun. **7. Φλειαστῶν** is in apposition to *τῶν πολιτῶν* for greater definiteness. Compare *Apol.* XX. 9. The article is omitted as is Plato's habit before the name of a country or of the inhabitants of a country or city. **8. τὰ νῦν:** we know of nothing just after Socrates' death which would have interrupted communication between Athens and Phlius. (Int. 37.) — **Ἀθήνας** after the idea of motion implied

in ἐπιχωριάζει as in LXV. 1, ἀνίστατο εἰς οὐκημα. 14. ὃν τρόπον ἐγένετο is explanatory of τὰ περὶ τῆς δικῆς. 16. πολλῷ ὕστερον: thirty days. See Xen. *Mem.* IV. 8, 2, ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιώναι διὰ τὸ Δήλια μὲν ἔκεινον τοῦ μηνὸς εἶναι. (Int. 34.) 21. ἐστεμένη, with wreaths of laurel, the tree sacred to Apollo. Delos was the place of his birth. 24. τὸ πλοῖον: Plutarch, in *Theseus*, 23, says that this ship was in existence until the time of Demetrius the Phalerian (d. 282 B.C.). 25. ἐν ὦ Θησεύς: Plutarch tells us in *Theseus*, 15 ff., that Minos, king of Crete, once threatening Athens with destruction, was induced to withdraw by the Athenians agreeing to send seven youths and as many maidens every nine years to be offered to the Minotaur in the Labyrinth. As the tribute was brought the third time Theseus slew the monster. The yearly festival in honor of this deliverance was called the Delian. 30. πέμπουσιν: the present here expresses a customary action. H. 824, a; G. 1253, 1; GMT. 24; B. 520, 1; Go. 454, e. 34. δεῦρο: Plato, as an Athenian, uses this word as if the speaker was in Athens. 35. ἀπολαβόντες is the usual word to denote the detention of ships by contrary winds. — αὐτούς refers to τοὺς πλέοντας, suggested by τὸ πλοῖον, l. 33. 38. τῇ προτεραίᾳ: for the time of year, see Int. 5, note 1.

II. *On the day of Socrates' death his serene spirit so influenced us, his friends, that as he talked we almost forgot our grief.*

4. οἱ ἄρχοντες, as in *Apol.* XXXI. 3, the same as οἱ ἔνδεκα mentioned in *Apol.* XXVII. 20. 6. καὶ πολλοὶ γε

corrects the idea of paucity implied in the indefinite τινές, *indeed, quite a number.* 9. ημῖν indicates that there were others with Echecrates ready to listen. See I. 10 and 15. 16. τοιούτους ἔτερους, *others of the same disposition.* 19. οὐτε has οὐτε αὐτός, l. 27, in contrast with it. — παρόντα με . . . ἔλεος εἰσήγει: Here the acc. follows the verb, but in l. 26 we find the dative. 21. τοῦ τρόπου, gen. of cause, as in *Crito*, I. 20. 22. ως . . . ἐτελεύτα is epexegetical of εὑδατμῶν. ως is equivalent to δτι οὕτως. GMT. 580. 23. παρίστασθαι, *it occurred to me that.* The subject is ἔκεινον . . . λέγει. — μηδέ, *not even* in death did the favor and direction of the gods, which his disciples believed had attended Socrates in his life, fail him. For μοῖρα in the sense of 'divine allotment,' see, also, *Apol.* XXII. 9. 24. λέγει and πράξειν are in the future because, in this indirect discourse, they represent the future in the direct. H. 855, a; G. 1276; GMT. 135; B. 548; Go. 577, a. 25. εἰ περ . . . ἀλλος emphasizes ἔκεινον, l. 23. 27. παρόντι πένθει is equivalent to εἰ τις παρείη πένθει. — ἐν φιλοσοφίᾳ, *engaged in philosophic conversation.* 29. τοιούτοι refers to φιλοσοφίᾳ. 33. οὕτω, referring to what has just been said, is still further explained by δτὲ μὲν γελῶντες . . . δακρύοντες. 35. Ἀπολλόδωρος, termed ὁ μανικός, in *Sypos.* 173, D, on account of his excitability, is mentioned again in LXVI. 30. 42. ὁ Κριτόβουλος καὶ ὁ πατέρος: for the father Crito, see Int. 34 and 37. They are both mentioned in *Apol.* XXII. Critobulus was famous for his beauty. 43. Ἐρμογένης, like Socrates, was poor, although his father Hippoönus and his brother Callias were very rich. — Of Ἐπιγένης we

know only that he was the son of Antiphon of the deme Cephisia. *Apol.* XXII. 25. 44. Αἰσχίνης was the son of Lysanias (see note on *Apol.* XXII. 24), and is said to have written seven Dialogues, conversations of Socrates.

— Ἀντισθένης became the founder of the Cynics. — ήν repeats παρῆν of l. 42, as often the simple verb stands after the compound. 45. Μενέξενος is the same whose name is given to one of the Dialogues of Plato. Ctesippus was his cousin. 46. Πλάτων δέ, οἶμαι, ήσθένει. Plato must surely have known whether he was ill or not, so, Wohlrab suggests, the οἶμαι indicates that his being ill and absent is merely a fiction to account for the fact that he says nothing. He could not well play the part of a dumb listener, but he does not introduce himself as speaking in any Dialogue. Others, taking ήσθένει seriously, think that it is implied that the trial and imprisonment of his master had made Plato ill. 48. Σιμπίας . . . Κέβης were both young. They take important parts in the conversation which follows. In the *Crito* (IV. 21–24) they are represented as ready to use their property for the benefit of their master. 49. Φαιδωνίδης also was a Theban, of whom we know nothing else. — Εὐκλείδης became the head of the Megarian branch of the Socratic school. Of Terpsion we know nothing more. 51. Ἀριστιππος καὶ Κλεόμβροτος: their absence at this time is mentioned as a reproach. From so near a point they should have come to Athens to be with Socrates in his last moments. So ἐλέγοντο, l. 53, may imply that they were not in close communication with the other friends of Socrates. Aris-

tippus was the founder of the Cyrenaic school.

III. *Entering the prison early in the morning, we found Xanthippe and their youngest child there, after whose dismissal the conversation began.*

5. πλησίον γάρ ήν: most of the courtrooms were near the agora, and so the general location of the prison is indicated. 16. ὑπακούειν, as in *Crito*, I. 7. 19. παραγγέλλουσιν in the sense of ‘are giving orders’ is followed by δπως ἀν with the subjunctive denoting the purpose, *to the end that*. 23. γάρ gives the reason of an implied ‘I do not need to tell you who she is.’ 24. τὸ παιδίον: their youngest son Menexenus. 25. ἀνευφήμησε: on this word Stallbaum says: *éνφημεῖν et ἀνευφημεῖν proprie dicuntur de verbis et vocibus faustis ac bene ominatis. Sed κατ' ἀντίφρασιν significant etiam lamentari, vociferare, eiulare.* 29. ἀπαγέτω τις αὐτὴν: Plato in the *Phaedo* avoids dwelling on the family circumstances of Socrates. He evidently wishes to represent only the philosopher in his intercourse with his disciples, and to avoid all outbreaks of feeling. So Socrates rebukes Apollodorus (LXVI. 34) for driving the other disciples to tears by his weeping and loud lamentation. Xanthippe returns for a final farewell, in LXV. 10. 31. τινὲς . . . Κρίτωνος: as a rich man, Crito always had a large following of servants about him. 33. ἔξετριψε: the force of ἔξ in the compound verb is that he rubbed until he no longer felt pain. 34. ἄμα generally stands before the participle to which it belongs.—“ώς ἄτοπον” ἔφη: it might have been expected that on meeting his friends Socrates’ first reference would have been to his having

to die on that day, instead of which he acts as unconcernedly as on other days.

35. ὡς . . . πέφυκε, *how wonderfully it is related.* 37. τὸ . . . μὴ ἔθέλειν: the article may be translated, *in that.* Notice the use of ἔθέλειν with inanimate things as if they were persons.

41. Αἰσωπός: by this reference to Aesop, Cebes (in the following chapter) is reminded that Euenus was anxious to know what the object of Socrates was in versifying the fables of Aesop. After answering this question Socrates (V.) sends a kindly message to Euenus and bids him follow him to Hades as quickly as possible. The surprise of Simmias at this message draws from Socrates an expression of his belief that the true philosopher will meet death gladly, and in support of this opinion the whole argument which occupies the rest of the Dialogue is evolved.

After showing why the true philosopher will meet death gladly, in reply to a question from Cebes (XIV.) Socrates gives several reasons for his belief in a future existence. Simmias and Cebes raise objections (XXXVI.) which Socrates refutes in several arguments, and closes (LVIII.) with a myth containing a theory of the life after death and the happy fate in it of the good, especially philosophers.

The last four chapters are dramatically the Epilogue.

LXIV.-LXVII. LAST MOMENTS AND DEATH OF SOCRATES

LXIV. *Socrates converses with Crito in regard to his burial.* At the close of the last chapter Socrates has said that it will be better for him to bathe

before drinking the poison, so as to spare the women the trouble of washing the body after he is dead.

3. ἐπιστέλλεις: this verb is frequently used of the last requests of the dying. 6. οὐδὲν καινότερον, *nothing very new.* In this absolute use of the comparative its specific force has almost entirely disappeared. — νῦν αὐτῶν ἐπιμελούμενοι: see *Apol.* XVII.

51, τῆς ψυχῆς, δπως ὡς βελτίστη ἔσται. 10. ὥσπερ κατ' ἵχνη, *as though following footprints,* emphasizes κατὰ τὰ . . . εἰρημένα. 12. οὐδὲν πλέον ποιήσετε, *will you effect anything.* πλέον here means ‘more than if you do not.’

14. τίνα τρόπον: by burning or by interment. See l. 32. 28. οὗτος . . . ἤγγινάτο: ἤγγινάτο here may be the conative imper., *offered to give* (H. 832; G. 1255; B. 527; Go. 459, a), as the penalty of a money fine (*Apol.* XXVIII. 23) was not accepted by the dicasts. Socrates then would indicate by παραμενεῖν, l. 29, that what the dicasts feared was that he would run away without paying his fine.

Another more probable explanation of the whole passage is that Crito had actually offered surety to the court that Socrates would appear at the appointed time. 34. προτίθεται: it is here suggested that Crito, who had been so thoughtful a friend of Socrates while he lived, would also perform for him the last offices. 37. εἰ αὐτὸ τοῦτο: an incorrect expression is an offense *in itself.* — κακόν τι: it may, for instance, lead us to think that the body is all that exists of a man. 39. τούμὸν σῶμα

is emphatically opposed to Σωκράτη, l. 35.—The first θάπτειν depends on φάναι, but the second is better taken with χρῆ.

LXV. After Socrates has bathed and has bidden good-by to his wife and children, the officer of the Eleven testifies as to Socrates' conduct in prison.

1. ἀνίστατο εἰς οἴκημα, *got up* (and went) *into a room*. See I. 8. 9. τὰ παιδία: see *Apol.* XXII. 19. 10. οἰκεῖαι γυναῖκες, among whom of course was Xanthippe. 18. οὐ καταγγώσομαι σοῦ, *I shall not have the complaint to make of you that I do of others.* 22. ἐν τούτῳ τῷ χρόνῳ: in the month which he had spent in prison. 26. ἀλλὰ ἔκεινοις: the man, although he appreciates Socrates' nobility so far as he himself is concerned, cannot conceive of his bearing no ill will toward those who were really the cause of his death. See *Apol.* XXXIII. 10. 27. ἀγγέλλων: the future is not necessary. Compare ἀγγελίαν φέρων, *Crito*, I. 30. 33. προσῆι, *used to come*, indicates that these visits were frequent, because of his liking for Socrates. 36. εἰ τέτριπται: the poison was obtained by bruising in a mortar the seeds of the poison hemlock, which is not a tree, but a plant. 38. ἐπὶ τοῖς ὄρεσιν: a line of mountains lies to the east and north of Athens,—the ranges of Hymettus and Pentelicus. 45. κερδαίνειν: the future would be more natural, but the manuscript authority is for the present. 49. φειδόμενος . . . ἐνόντος, *being thrifty when there is no longer anything left* is a proverbial expression. 50. πιθοῦ, ποιεῖ: compare *Crito*, IV. 11.

LXVI. *The execution and Socrates' dying words.*

6. γάρ introduces the reason of the question which follows. 9. αὐτὸ ποιήσει, *it will work of itself.* 12. τοῦ χρώματος: the genitive is partitive, and

depends upon an οὐδέν to be supplied.

13. ταυρηδὸν ὑποβλέψας describes the fixed piercing gaze habitual to Socrates. 15. ἀποσπεῖσαί τινι: it was the custom, especially at banquets, before drinking wine to pour a little upon the ground as a libation to the gods.

18. μετοίκησιν . . . ἐνθένδε: compare *Apol.* XXXII. 6. 21. ἐπισχόμενος: notice the force of the middle voice.

23. κατέχειν τὸ μὴ δακρύειν: the negative is redundant. H. 1029; G. 1615; GMT. 811; B. 434; Go. 572.

In I. 29 we have κατέχειν τὰ δάκρυα. 26. γάρ gives the reason of ἔμαυτόν, which is the object of ἀπέκλαιον.

27. οἷον, *in that . . . of such.* With οἷος used in this way we have to supply an idea of 'thinking' or 'considering.' Compare ὡς . . . ἐτελεύτα, II. 22.

32. οὐδένα δύτινα οὐ, *every one.* H. 1003, a; G. 1035; B. 485, note 1; Go. 614, b. 37. ἀκήκοα δτὶ ἐν εὐφημίᾳ: Olympiodorus says that this was a precept of Pythagoras. 48. πηγνύτο: contracted for πηγνύοιτο. — αὐτός, *himself.* Socrates curiously observes his own dissolution. His ruling passion is strong even in death. 51. ἐνεκεάλυπτο: it was the custom for those about to die to cover the face with their robes. After these last words Socrates again covered himself, as is seen from ἐξεκάλυψεν, I. 58. 53. τῷ Ἀσκληπιῷ ὁφελομεν ἀλεκτρυόνα: on recovering from illness it was the custom to offer a thank-offering to this god of healing.

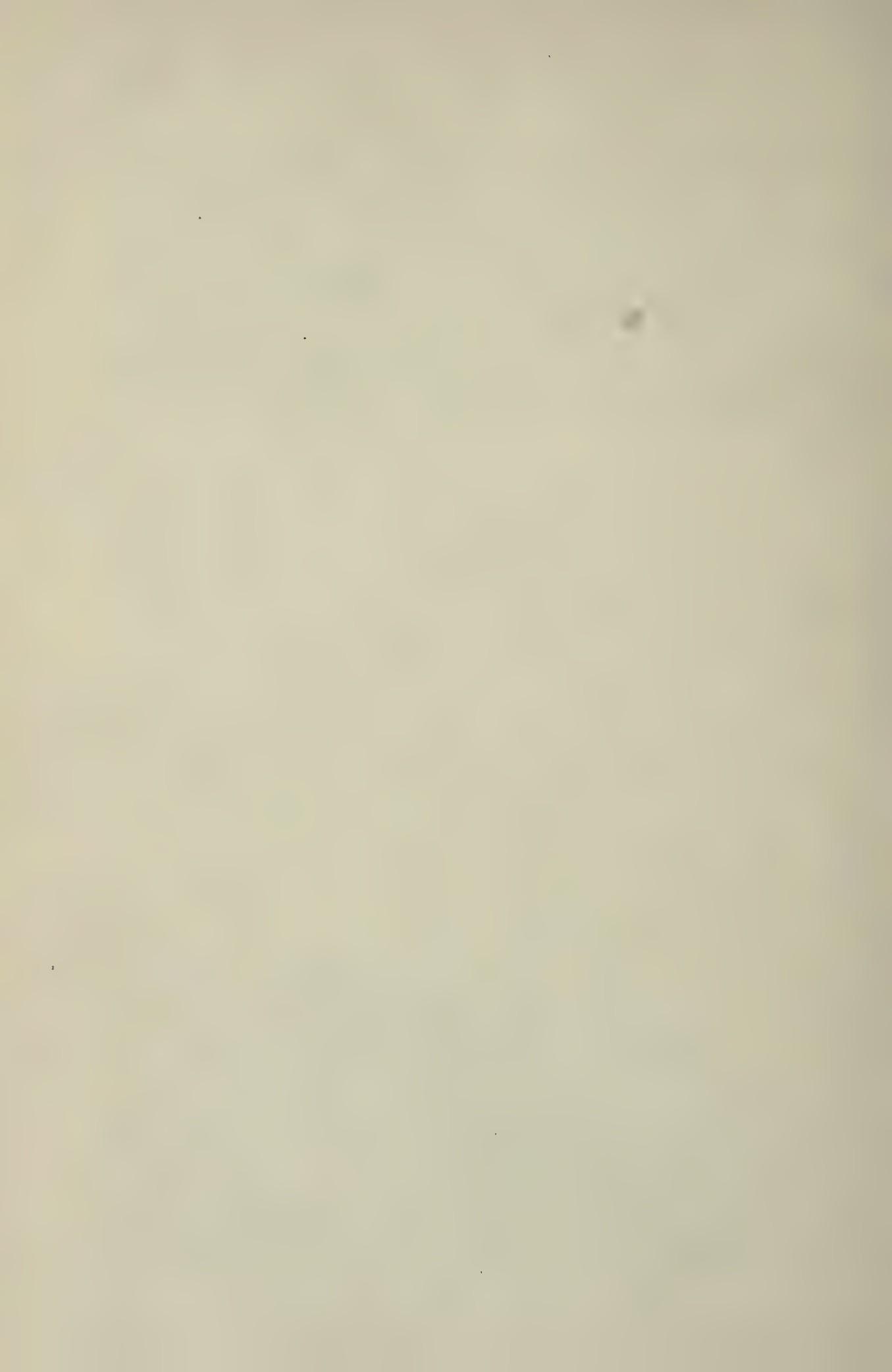
Socrates would imply that his life in the body was a malady from which death was a recovery. Professor Geddes quotes Timon of Athens, V. 1, "My long sickness of health and living now begins to mend." 57. ἐκινηθή refers to the last convulsive movement

in dying. 58. ὅς is demonstrative and refers to Socrates.

LXVII. *Phaedo's estimate of Socrates.* As chapters I. and II. are an introduction to the Introduction (I.-VIII.), this last chapter, in bringing us back from the prison at Athens to Phlius, is a conclusion to the Conclusion (LXIV.-LXVII.).

3. τῶν τότε: Grote (*Plato*, II. p. 152) suggests that it is here implied

that Socrates belonged to the past generation. The Dialogue begins as if it had taken place just after Socrates' death, but the τότε unconsciously indicates that a considerable time had elapsed. See Int. 2.—*ἄντειράθημεν:* notice the studied modesty and restraint of this closing sentence.—καὶ ἄλλως signifies that, without the preceding limitations, Socrates excelled in φρόνησις and δικαιοσύνῃ.



APPENDIX

VARIOUS readings of the text are found in many passages in the different editions of Plato. These variations arise from differences in the manuscripts, and from the conjectures and emendations of different editors. This appendix contains a brief account of the manuscripts, a list of some of the notable editions, and of some of the more important variations in the text of the *Apology*, the *Crito*, and the *Phaedo*, together with some of the more important authorities for each variation.

I. THE MANUSCRIPTS OF PLATO

The manuscripts of Plato, of which there are many in existence, are all based on the arrangement of the Dialogues made by Thrasyllus (Int. 3) into nine tetralogies, and so, for their source, do not go back of the first century after Christ. Any other arrangements which may previously have existed were driven out by this one. The archetype of these manuscripts probably consisted of two volumes, of which the first contained tetralogies I.-VII.; the second, tetralogies VIII. and IX., the Definitions, and the spurious Dialogues. (Martin Schanz, *Studien zur Geschichte des Platonischen Textes*, 1874, pp. 11-20.)

The best manuscript we have, the Codex Clarkianus or Bodleianus (referred to by Schanz by the letter B; by Wohlrb, after Bekker and Stallbaum, by the letter A), contains only tetralogies I.-VI., and is, for them, the highest authority. It is named after Edward Daniel Clarke, who discovered it in 1801 in a monastery on the island of Patmos. It is also called Oxoniensis and Bodleianus, from being in the Bodleian library at Oxford. It was written on parchment in a most exquisite character, in 895 A.D., by the scribe John, for Arethas deacon of Patras, who afterward became archbishop of Caesarea. (Martin Schanz, *Novaes Commentationes Platonicae*, 1871, pp. 105-118.)

The Codex Venetus (referred to by Schanz by the letter T; by Wohlrb, after Bekker and Stallbaum, by t), now in the Library of St. Mark's at Venice, contains the seven tetralogies of Book I. of the

archetype, and so is especially valuable in the seventh tetralogy which is lacking in Codex Clarkianus. The oldest portion of this manuscript dates from the twelfth century, or earlier according to Schanz; the later portions from the fifteenth and sixteenth centuries.

For the literature on the manuscripts of Plato, their history, and their classification in the first six tetralogies, see Wohlrb's article: *Die Platonhandschriften und ihre gegenseitige Beziehungen*, in *Fleckeisen's Jahrbücher*, Fünfzehnter Supplementband, 1887.

II. EDITIONS OF PLATO'S WORKS

1. The editions of the complete works, which mark the progress of the critical study of Plato, are as follows:

a. *Platonis Opera quae extant omnia*, John Serranus, 3 folio vols., Paris, 1578. What was most valuable in this edition was the work of the printer and scholar, Henricus Stephanus (Henri Estienne). The excellence of this edition made it for a long time the vulgate. Its pages and page divisions, (a) b, c, d, e, are noted in the margin of modern editions, and are the accepted standard of reference.

b. *Platonis Dialogi (Gr. et Lat.)*, Immanuel Bekker, 8 vols., Berlin, 1816-23. This editor, by his systematic collation of manuscripts, laid the foundation for the present critical study of the text of Plato. His work was especially important as demonstrating that, in establishing that text, there was little need of conjecture.

c. *Platonis Opera Omnia*, Gottfried Stallbaum, 10 vols., Teubner, Leipzig, 1835-, is the best complete edition with exegetical commentary.

d. *Platonis Opera quae feruntur omnia*, Martin Schanz, Tauchnitz, Leipzig, 1875-87. This contains the most full and exact critical apparatus.

e. *Platonis Dialogi*, Martin Wohlrb after C. F. Hermann, 6 vols., Teubner, Leipzig (Vol. I., 1886), is a convenient text edition with a brief critical commentary.

2. Important editions of the *Apology* and *Crito* and of the *Phaedo*.

a. *Platonis Apologia Socratis et Crito*, Martin Wohlrb, 1877, being Vol. I. Sect. 1 of Stallbaum's complete Plato referred to above in c.

b. *The Apology of Plato*, James Riddell, Oxford, 1867.

c. *Platons Verteidigungsrede des Sokrates und Kriton*, Christian Cron, 8th edition, Teubner, Leipzig, 1882.

d. *Apologia* (1893) and *Krito* (1888), being the third and second volumes in *Sammlung ausgewählter Dialoge Platos*, Martin Schanz, Tauchnitz, Leipzig.

e. *Verteidigungsrede des Sokrates und Kriton*, Christian Cron, bearbeitet von Heinrich Uhle, Teubner, Leipzig, 1895.

f. *The Phaedo of Plato*, R. D. Archer-Hind, Cambridge, England, 1883.

g. *Platons Phaidon*, Martin Wohlrbab, Teubner, Leipzig, 1895, being part 6 of *Platons ausgewählte Schriften für den Schulgebrauch erklärt*.

III. CRITICAL COMMENTARY

The first reading given is that which is adopted in this edition, and is generally that of Wohlrbab in his revision of the text of Hermann (see above, II. 1, e). Whenever Wohlrbab's reading is departed from (except in the matter of punctuation, in regard to which see Preface), it is given and referred to by the letter W. B refers to the Codex Bodleianus; T to the Codex Venetus; S to the critical edition of Schanz (II. 1, d); SA and SC respectively to the separate editions by Schanz of the *Apology* and *Crito* referred to above (II. 2, d); C to Cron's eighth edition of the *Apology* and *Crito* (II. 2, c); CU to Uhle's recension of Cron (II. 2, e); A-H to Archer-Hind's *Phaedo* (II. 2, f); and Bem. to Cron's *Kritische und exegetische Bemerkungen zu Platons Apologie*, etc., Fleckeisen's *Jahrbücher*, Fünfter Supplementband.

APOLOGY

ἀπολογία σωκράτους· ἡθικός B, but ἡθικός seems added by a later hand.

17 A, I. 1 (and throughout this book). ὅ τι as also S and CU — ὅ τι W and SA. Cron in Bem. argues that ὅ τι should be the form always, leaving it to the reader to determine in each case whether it means 'what' or 'that.' For the history of the usage see Kühner-Blass, *Grammatik der Gr. Sprache*, § 93.

17 A, I. 7. χρῆ. B has χρῆν, which SA quotes Rieckher as saying could only have been used at the end of the trial if there had been acquittal. With χρῆν we should have expected the optative ἔξαπατηθεῖτε instead of the subjunctive.

17 B, I. 15. οὖν B followed by S, SA, C, and CU — γοῦν B (the later hand) and inferior manuscripts.

- 17 C, I. 21. ἀ λέγω S — ἀν λέγω SA “in order to retain the reference to the future,” but it refers to the present also.
- 17 D, I. 32. ἐβδομήκοντα B — πλείω ἐβδομήκοντα Hermann and Riddell. Wohlrab (II. 2, a) quotes from Stallbaum: *ad vim oratoriam πλείω utique requiri videbatur*, but adds: *At Socrates non erat orator.*
- 18 A, II. 3. ψευδῆ S and SA bracket as unnecessary.
- 18 B, II. 11. ἐμοῦ οὐδὲν ἀληθές SA — ἐμοῦ μᾶλλον οὐδὲν ἀληθές B — ἐμοῦ μὰ τόν — οὐδὲν ἀληθές S — ἐμοῦ Hermann. The conjecture of Schanz, which is an attempt to keep near to the best tradition, he himself gives up in SA.
- 18 B, II. 12. φροντιστής SA brackets on the ground that it separates two closely connected ideas, μετέωρα and τὰ ὑπὸ γῆς, and suggests that it was interpolated under the influence of the *Clouds* of Aristophanes, “in which the word φροντιστής, which perhaps was first coined by Aristophanes, is used to characterize Socrates.”
- 18 D, II. 24. κωμῳδιοποιός with B and S — κωμῳδοποιός SA as being the true Attic form.
- 18 D, II. 27. πάντες S, SA, and CU — πάντων W.
- 19 C, III. 15. —ἐστιν · μή . . . ὑπὸ Μελήτου . . . φύγοιμι · S brackets μή . . . φύγοιμι · —ἐστιν · μή . . . ὑπὸ Μελήτων . . . φύγοιμι · SA and CU as, in their view, at last giving a satisfactory sense to the expression.
- 19 C, III. 18. αὐτοὺς ὑμῶν τοὺς πολλούς S and CU with B — αὐτῶν ὑμῶν πολλούς SA.
- 19 D, IV. 1. οὐδέν ἐστιν SA and CU — οὐδέν (ἐστιν) S. Perhaps οὐδὲν ἐστιν should be read.
- 19 E, IV. 8. οἶός τ’ ἐστιν S brackets but SA reinstates, following it with a colon and supplying παιδεύειν ἀνθρώπους, so that ἵων κτλ. follows as explanatory without connective, and there is no anacoluthon.
- 20 A, IV. 13. Πάριος SA brackets as anticipating the question ποδαπός of I. 28.
- 20 A, IV. 20. καλώ τε καὶ ἀγαθώ S with B — καλώ τε κἀγαθώ SA and CU.
- 20 B, IV. 31. ἔχοι SA with B — ἔχει W and S. διδάσκει S and CU with B — διδάσκοι SA. See Bem., p. 86.
- 20 E, V. 27. Ίστε που S and CU — ήστέ που SA.

- 20 E, V. 27. ἐμός τε ἔταιρος ἦν . . . ἔταιρός τε καὶ CU with tradition — ἐμός τε ἔταιρος ἦν S. SA has ἐμὸς ἔταιρός τε ἦν, and brackets ἔταιρός τε καὶ as an interpolation which disturbs the sense.
- 21 C, VI. 16. καὶ διαλεγόμενος αὐτῷ S and SA bracket as a gloss on διασκοπῶν τοῦτον. But see Bem., p. 89.
- 21 E, VII. 2. καὶ before λυπούμενος S and SA bracket with Cobet, thus rendering the construction more difficult and losing the fine gradation.
- 22 A, VII. 13. ἵνα μοι — ἵνα μή μοι Stephanus, Madwig, S, and SA, which spoils the author's meaning, which is that the oracle is true and must prove to be so. The ironical tone is already present in ὥσπερ πόνους τινὰς πονοῦντος.
- 22 A, VII. 13. Hermann's conjecture κἄν ἐλεγκτός, like the preceding, misses the author's thought.
- 22 C, VII. 34. τῷ αὐτῷ C and CU — τὸ αὐτό B — τῷ αὐτῷ αὐτῶν S and SA with Bekker following inferior manuscripts. Schanz says that the sharp contrast with καὶ τῶν πολιτικῶν makes the αὐτῶν necessary.
- 23 A, IX. 10. τοῦτ' οὐ F. A. Wolf, Riddell, S, SA, and CU — τοῦτο inferior manuscripts and Stallbaum, whom Cron approves in Bem., p. 90 — τοῦτον B.
- 23 B, IX. 12. εἰ εἴποι Stephanus, S, SA, C, and CU — εἴποι B.
- 23 C, X. 9. αὐτοῖς B and T followed by S, SA, C, CU, and Riddell — αὐτοῖς W with Hermann and inferior manuscripts.
- 23 D, X. 12. ἀγνοοῦσιν C and CU — ἀποροῦσιν Ast — ἀμφιγνοοῦσιν S and SA with the mistaken idea that ἔχουσιν οὐδὲν εἰπεῖν means the same as ἀγνοοῦσιν, whereas it expresses the result of their not knowing, so ἀλλά is quite right.
- 23 E, X. 20. ξυντεταγμένως B followed by C, Bem., p. 92 — ξυντεταμένως S, SA, and CU with Hermann following inferior manuscripts.
- 23 E, X. 25. καὶ τῶν πολιτικῶν C, Bem., p. 92 — [καὶ τῶν πολιτικῶν] S, SA (where the argument for striking out these words is well presented), and CU.
- 24 A, X. 32. τοῖς αὐτοῖς. SA adds τούτοις, which gives explicitness but is not necessary.
- 25 A, XII. 23. οἱ ἐκκλησιασταὶ S brackets with Hirschig and Cobet, but SA again inserts. Bem., p. 93.

- 25 C, XIII. 1. ὡς πρὸς Διός, Μέλητε CU — ὡς πρὸς Διός Μέλητε W, S, and C.
- 25 C, XIII. 2. πότερόν ἔστιν B and CU — πότερον ἔστιν S, W, and C with Bekker.
- 25 C, XIII. 3. ὡς τάν S, SA, and CU — ὡς τὰν B — ὡς τὰν C — ὡς τάν T and W. See Kühner-Blass, *Grammatik der Gr. Sprache*, § 141.
- 25 E, XIII. 20. ἀπ' αὐτοῦ B, S, C, and CU — ὑπ' αὐτοῦ SA following T, but source, and not necessarily agency, is all that is implied.
- 26 A, XIII. 23. ἢ εἰ διαφθείρω, ἄκων C and CU — ἢ διαφθείρω ἄκων S and SA following Stephanus.
- 26 A, XIII. 25. καὶ ἀκουσίων S and SA bracket. Cron (Bem., p. 94) explains ἀκουσίων as a ‘pure rhetorical pleonasm,’ to make distinct to the ear that which without it is perfectly clear to the understanding. The καί, he says, is not redundant as often with πολύς (e.g. 22 C, πολλὰ καὶ καλά), because ἀκουσίων adds nothing, being exactly identical with τοιούτων.
- 26 A, XIII. 28. δὸς C — οὐ S, SA, and CU — δ . . . ποιῶ, ποιῶν Heindorf.
- 26 D, XIV. 24. S and SA bracket Ἀναξαγόρου, and would supply ἐμοῦ from the context as better suiting οἴει κατηγορεῖν. With Ἀναξαγόρου, S argues, we should have κατηγορεῖς.
- 26 E, XIV. 33. δοκῶ S brackets, and instead of νομίζειν reads νομίζω with B. SA restoring νομίζειν conjectures that perhaps σοὶ δοκεῖν . . . νομίζω is the true reading.
- 27 E, XV. 35. [ἢ] καὶ ὄνων, τοὺς ἡμιόνους with S, SA, and CU — ἢ [καὶ] ὄνων [τοὺς ἡμιόνους] C and W. See Bem., p. 95.
- 27 E, XV. 37. S and SA bracket ταῦτα on the ground that it is a gloss added to explain ἀποπειρώμενος. W, with Hermann, brackets τὴν γραφὴν ταυτήν.
- 27 E, XV. 40. οὐ with the best manuscripts — [οὐ] C. Bem., p. 96. SA inserts after καὶ αὖ: μήτε δαιμόνια μήτε θεῖα καὶ δαίμονας καὶ θεοὺς καὶ αὖ, and brackets the second τοῦ αὐτοῦ.
- 27 E, XV. 42. μήτε ήρωας is bracketed by S and SA.
- 28 A, XVI. 9. καὶ ἄλλους C and CU — καλούς S — καὶ ἄλλους ἀγαθούς.
- 28 C, XVI. 25. ὡς παῖ T and in margin of B. S and SA omit.
- 29 B, XVII. 23. τούτῳ SA brackets as a gloss to ἐνταῦθα.

- 30, D, XVIII. 15. ἀποκτεινύναι. This is the correct form. See Meyer, *Griechische Grammatik*, § 494. — ἀποκτιννύναι W and others. So also in *Crito*, VIII. 25, IX. 8, and *Phaedo*, I. 32.
- 30 E, XVIII. 22. ὑπὸ τοῦ θεοῦ S, SA, and C bracket. Bem., p. 99. CU retains these words.
- 31 B, XVIII. 44. εἶχον B, SA, C, and CU — εἶχεν S with Wex. Bem., p. 101.
- 31 C, XIX. 3. πολυπραγμονῶ C and CU with better manuscripts. πολυπραγμονῶν S and SA.
- 31 D, XIX. 9. After ἀρξάμενον S and SA have a comma which hinders the proper connection, τοῦτ' ἔστιν . . . φωνή τις.
- 32 A, XIX. 21. μαχούμενον S, C, and CU — μαχόμενον SA.
- 32 A, XX. 5. ἄμα κἄν Riddell, SA, and CU — ἄμα καὶ ἄμ’ ἄν B. — ἄμα C and S — ἄμ’ ἄν καί W.
- 32 B, XX. 9. [Ἄντιοχίς] S, SA, and CU. W retains. C retains but discredits. Bem., p. 104.
- 32 B, XX. 13. ἡναντιώθην C, CU, S, and SA with B — ἡναντιώθην ὑμῖν W. Bem., p. 104. The object of the verb is contained in ποιεῖν.
- 32 B, XX. 14. καὶ ἐναντία ἐψηφισάμην S, SA, and C bracket. CU retains. Bem., p. 105.
- 33 A, XXI. 13. ἐπιθυμοῖ SA and CU — ἐπιθυμεῖ C, S, and W.
- 33 D, XXII. 20. καὶ τιμωρεῖσθαι C, CU, and Riddell with the better manuscripts. S and W bracket. SA omits entirely. The two infinitives are equivalent to μνησικακεῖν. By retaining these words at the end of the sentence the idea of taking vengeance is emphasized.
- 34 E, XXIII. 29. τὸ Σωκράτη SA, C, CU, and manuscripts. B has τῷ Σωκράτει with interlinear correction. S has the dative, which Riddell also contends for.
- 35 B, XXIII. 43. ὑμᾶς Riddell and C with B — ἡμᾶς W, SA, and CU.
- 35 D, XXIV. 12. πάντως C, CU, and Riddell — [πάντως] W, S, and SA.
- 36 A, XXV. 8. τριάκοντα B and other manuscripts, with which modern editors all agree. Bem., p. 108.
- 36 A, XXV. 9. ἀπεπεφεύγη SA and CU — ἀποπεφεύγη B, S, C, W, and Riddell.

- 36 B, XXVI. 4. ἀποτεῖσαι. This form is determined by inscriptions. See Meisterhans, *Grammatik der Attischen Inschriften*, p. 144.—ἀποτῆσαι W and others.
- 36 B, XXVI. 5. οἱ πολλοὶ—οἱ πολλοὶ οὐ SA, on the ground that to supply ἐπιμελοῦνται would be extraordinary.
- 36 C, XXVI. 12. ίών C and CU—[ἰών] S and SA.
- 37 C, XXVII. 20. τοῖς ἔνδεκα S brackets but SA retains. CU says that these words are perhaps a foreign addition, and that ὃ δεῖ καθισταμένη ἀρχή is better understood of the frequent changes which in later years the government had undergone.
- 37, C, XXVII. 21, 23. ἐκτείσω as determined by inscriptions. See Meisterhans, *Grammatik der Attischen Inschriften*, p. 144—ἐκτίσω W and others. So also ἐκτείσειν, XXVIII. 17 instead of ἐκτίσειν in W, and ἐκτεῖσαι, XXVIII. 19 and 20 instead of ἐκτῖσαι in W.
- 37 D, XXVII. 28. καὶ τοὺς λόγους SA brackets because the feminine follows.
- 39 B, XXIX. 39. ὄφλων B, T, S, and C—ὄφλών SA and CU with Cobet. Thus accented this form is to be regarded as a present. See Kühner-Blass, *Grammatik der Gr. Sprache*, § 141, but compare Goodwin's *Greek Grammar*, p. 395.
- 39 C, XXX. 8. εὑργασθε οιόμενοι—εἱργάσασθε οιόμενοι μέν SA, CU with Hermann on the ground of traces of erasure in B—εἱργάσασθέ με οιόμενοι S.
- 41 B, XXXII. 39. ἀηδές S, C with B—ἀηδής W, SA, and CU with T.

CRITO

- 43 D, I. 39. [τῶν ἀγγελῶν] S, SA, C, and CU—τῶν ἀγγελιῶν W. Bem., p. 115.
- 44 B, II. 18. ἄτοπον B and S—ώς ἄτοπον SC and CU.
- 44 B, III. 4. τοῦ ἐστερῆσθαι S, SC, and CU—σοῦ ἐστερῆσθαι Hermann with B and other manuscripts. But the infinitive depending on a preposition must have the article.
- 44 B, III. 5. ἔτι δέ CU—ἔτι SC dropping δέ because there is no coördinate adversative. Madwig meets the difficulty at the other end by writing χωρὶς μὲν σοῦ ἐστερήσομαι—ἔτι δή S.
- 44 C, III. 15. ὥσπερ ἀν πραχθῆ—ὥσπερ δὴ ἐπράχθη SC, but the subjv. is better, since the events referred to are still in the future.
- 44 D, III. 17. δῆλα S, C, and CU—δηλοῖ SC.

- 45 B, IV. 21. **ξένοι οὗτοι** with the manuscripts and C. Bem., p. 116
— **ξένοι (οὗτοι)** S — **ξένοι αὐτοὶ** CU — **ξένοι τοι** SC — **ξένοι ἔτι** W.
See Fleckeisen's *Jahrb.*, 1877, p. 222.
- 45 B, IV. 25. S reads **ἀποκυῆς**, but SC has **ἀποκάμης** with B and other manuscripts.
- 47 A, VI. 37. **οὐδὲ . . . τῶν δ' οὐ**; these words are not in B, but are added in the margin by an old hand. S and SC omit them.
- 47 C, VII. 23. **διόλλυσι** B as corrected, SC and CU — **διολλύει** S and W.
- 48 B, VIII. 26. **KP. Δῆλα δὴ καὶ ταῦτα.** W following Buttmann gives these words to Socrates. S and SC bracket **φαίη γὰρ ἄν**, and give the following **ἀληθῆ λέγεις** to Crito.
- 48 E, IX. 26. **πείσας σε** S, SC, and CU — **πεῖσαι σε** the manuscripts.
- 50 B, XI. 22. **ἡδίκει** S, C, and CU — **ἀδίκει** SC with Heindorf.
- 51 A, XII. 36. **ἢ** with the manuscripts — **ἢ** SC and CU. Schanz suggests that in B the first hand may have written **ἢ**.
- 51 B, XII. 42. **ἢ πείθειν** SC brackets.
- 51 D, XIII. 13. **ἀρέσκομεν** C and CU with B — **ἀρέσκομεν** S and SC with Madwig.
- 51 E, XIII. 22. **πείθεσθαι** C and CU with B — **πείσεσθαι** S and SC with Buttmann.
- 52 B, XIV. 13. [οἱ τι μὴ ἀπαξ εἰς Ἰσθμόν] is not in the text of B, but is supplied by a later hand in the margin. S and SC omit the words entirely. Bem., p. 121.
- 53 A, XIV. 49. **δῆλον . . . νόμων** S and SC bracket.
- 53 C, XV. 20. **ἢ** S and SC — **ἢ** B.
- 53 C, XV. 22. **ἄσχημον ἀν φανεῖσθαι** S and CU with B — **ἄσχημον φανεῖσθαι** SC.
- 53 E, XV. 33. **αἰσχρῶς** S with B (with **γλι** by a later hand in margin) — **γλισχρῶς** CU and SC.
- 53 E, XV. 38. **ἐν Θετταλίᾳ** S brackets, but SC reinserts and gives examples of similar repetition.
- 54 A, XV. 44. **τοῦτο ἀπολαύσωσιν.** B has **σον** in the margin, which adds to the sharpness of the reproach.
- 54 A, XV. 47. SC brackets **ἐπιμελήσονται αὐτῶν** as superfluous. — [**ἐπιμελήσονται**] S.
- 54 B, XVI. 1. **πειθόμενος ήμῖν.** After these words Meiser would introduce **τοῖς σοῖς γεννηταῖς**, referring to XIII. 21.

PHAEDO

φαίδων ἡ περὶ ψυχῆς· ἡθικός B, but ἡθικός seems added by a later hand.

57 A, I. 7. Φλειασίων. This form of the word is determined by inscriptions. See Meisterhans, *Grammatik der Att. Inschriften*, p. 41 — Φλιασίων W with others.

58 B, I. 33. Δῆλον τε S and A-H after Bekker — Δῆλον B.

58 C, II. 2. τι. B has τίνα, but as a correction in the space which would be filled with τί.

58 E, II. 21. ἀνήρ S and A-H after Bekker — ἀνήρ B.

59 B, II. 43. [Κρίτων]. S and A-H omit the word. It is in B, but in a later hand.

59 D, III. 12. ἡμέρᾳ — [ἡμέρᾳ] S and A-H after Hermann as spurious.

60 B, III. 37. τὸ . . . μὴ ἐθέλειν B followed by S and A-H — τῷ . . . μὴ ἐθέλειν W.

60 C, III. 47. [πρότερον]. S omits the word which is added in the margin of B.

116 B, LXV. 11. ἐκεῖναις ἐναντίον — ἐναντίον ἐκεῖναι B. S and A-H bracket ἐκεῖναι.

116 C, LXV. 27. ἀγγέλλων A-H with B — ἀγγελῶν S after Bekker.

116 D, LXV. 46. S brackets εἰκότως as spurious.

117 B, LXVI. 14. πώματος S and A-H after Stallbaum — πόματος B.

118 A, LXVI. 48. πηγνῦτο S — πήγνυτο B.

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